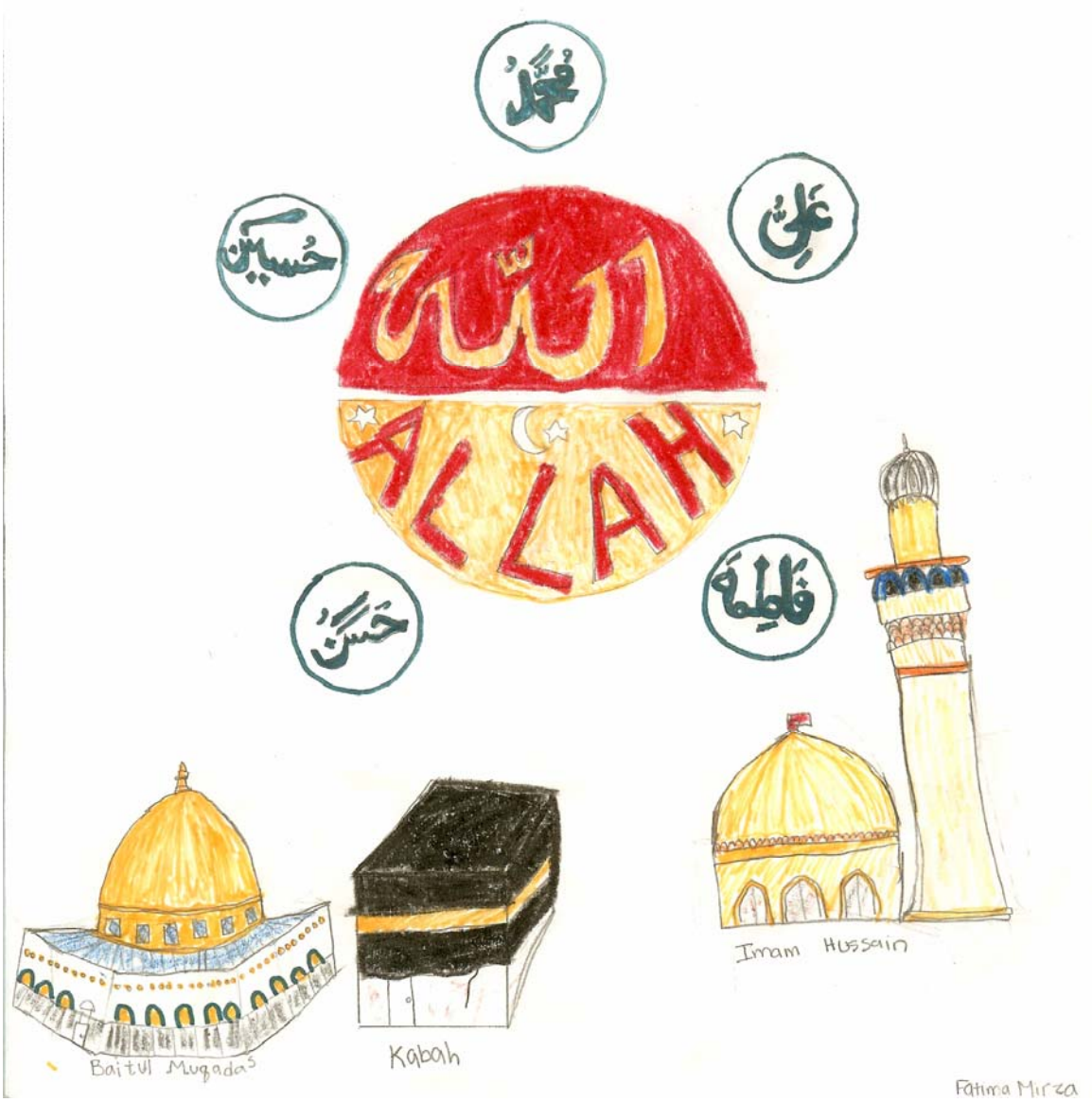
Madrasat Ahlul'Bait Islamic School

Grade 6 History



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In the Name of Allah the Most Gracious Most Merciful

Foreword

The material presented in this document is a result of an effort made by the personnel of the school of Ahlul'Bait of the Shia-Muslim Association of Bay Area Islamic Center at San Jose, California in cooperation with several schools of Ahlul'Bait at London-Stanmore, London-Hujjat, Vancouver, Minnesota and Toronto.

We, at San Jose, looked at material from London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto and Irvine's Islamic institutions, as well as that available at various web-sites to compile age appropriate textbooks for use by our students. We thank the institutions that were kind enough to provide us with the electronic files of their curriculum. We used some of what they had and added to it what we felt was appropriate. We included more worksheets and pictures where deemed necessary. We also added some new topics that, we felt are important to the students.

We had two important goals in mind while working on this document. First, introduce the students to the important Islamic concepts and beliefs that are crucial for him/her to know. Second, expose the students to as many Quranic verses and sayings from Prophet Muhammad (p) and his Ahlul'Bait (a) as possible.

We thank Hujjatul Islam Maulana Nabi Raza Abidi for his spiritual guidance. We hope future efforts will continue taking place until reaching our goal of having a strong, rich and unified curriculum for the schools of Ahlul'Bait for all ages.

Syllabus Committee
Madrasat Ahlul'Bait

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Preface

The last history book covers Prophet Muhammad's (S) life before Hijrah. In this book we come across comprehensive historical accounts in the life of Prophet Muhammad (s) from Hijrah to Medina till his death. Further chapters on Kerbala are also included to familiarize the student with more occurrences of that critical time in Islamic history.

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SECTION I: Islamic History

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Chapter 1: Important Events in Prophet Muhammad's (s) Life Before Hijrah

YEAR	AGE	EVENT
569 a.d.		Father Abdullah dies before birth of Prophet
570 a.d.		Birth
576 a.d.	6 yrs	Mother Amina dies
578 a.d	8 yrs	Grandfather Abdul Muttalib dies
595 a.d.	25 yrs	Marriage to Lady Khadijah (a)
610 a.d.	40 yrs	Be'that -1st Revelation
615 a.d.	45 yrs	Birth of Bibi Fatimah (a)
622 a.d.	52 yrs	Mi'raj
622 a.d.	52 yrs	Pledges of Aqabah; Hijrah to Medina (Islamic Calendar begins)
1 AH		
2 AH		

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1.1 The Pledges of 'Aqabah

During the Hajj season, tribes from all over Arabia came to Mecca to perform their pilgrimage. Although their worship was not anything like the Hajj that Islam has taught us, they regarded the Holy Kaaba as an important building. The Holy Prophet (S) took advantage of this time of the year by meeting the visitors and introducing the teachings of Islam to them.

The people of Medina, which was called Yathrib in those days, also used to come to Mecca every year. The two main tribes in Medina were the Aws and the Khazraj. They were great enemies of each other and many battles had been fought between them.

In the eleventh year after the beginning of the Holy Prophet's (S) mission, he met 6 people from the tribe of Khazraj in Mecca during the Hajj season. When he spoke to them about Islam, they were very interested because they had heard from the Jews of Medina, that one day there would be a Prophet who would come from Arabia. The Jews knew this because it was written in their Holy Book, the Tawrat, which had been revealed to Prophet Musa (A). The people of Khazraj believed that this was the very same Prophet and so they became Muslims. On their return to Medina they made efforts to teach people about Islam and soon many people wanted to know more about this new religion.

In the following year, 12 people came to Mecca to meet the Holy Prophet (S). The meeting took place at 'Aqabah and resulted in the first Islamic agreement. After embracing Islam, they took a pledge not to associate anyone with Allah, not to steal and not to bury their daughters alive. They promised not to slander one another and to perform good deeds."

The Holy Prophet (S) promised them that if they acted according to the pledge Allah would reward them with Paradise. This agreement is called the "First Pledge of 'Aqabah". The 12 people returned to Medina, their hearts filled with faith. They wrote back to the Holy Prophet (S) asking him to send someone to Medina who could teach them more about Islam.

The Holy Prophet (S) sent Mus'ab bin Umayr and Ibne Umme Maqtoom to teach them.

The missionaries did their work so well that there was a great change in thinking in Medina. People eagerly waited for the Hajj season so that they could meet the Holy Prophet (S) and personally declare their readiness to help Islam.

The next year a Hajj caravan consisting of 500 people, mainly from the tribe of Khazraj, left Medina for Mecca. It included 73 Muslims, two of whom were women. The rest of the people were those

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who wanted to find out more about the religion before becoming Muslims. They met the Holy Prophet (S) on the 13th of Dhulhijjah at 'Aqabah.
During the meeting, the Holy Prophet (S) addressed them and recited verses from the Holy Qur'an. The words of the Holy Prophet (S) made a great impression on all the listeners and they all were ready to express their faith in Islam at his hands. Everyone swore the oath of allegiance (Bay' at) at the hands of the Holy Prophet (S). This event is known as "the Second Pledge of 'Aqabah."

The Holy Prophet (S) then promised the people that he would soon come to Medina himself. Once the ceremony was over, the people left for their homes.

A point to note is the fact that so many people of Medina had accepted Islam after only a few years of being introduced to the religion, while in 13 years of preaching only a few Meccans had become Muslims. There can be two reasons for this:

1. The people of Medina had heard about an Arabian Prophet from the neighboring Jewish tribes. The Jews claimed that when that Prophet would appear he would preach Judaism. In any case, the Aws and Khazraj tribes were more prepared to believe the Holy Prophet (S) when he claimed to have been appointed by Allah.

2. The people of Aws and Khazraj were tired of the endless quarrels between their tribes, who had been at war on and off for over 120 years. They looked forward to the arrival of an authority that would bring peace to their region.

The time was now ripe for the Holy Prophet (S) to leave his home in Mecca. Life in that city was becoming more and more difficult for the Muslims, who faced endless persecution at the hands of the Quraish.

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1.2 Worksheet: The pledges of Aqabah

Use the words in the box to fill in the blanks:

KHAZRAJ	**HAJJ**	**ARABIA**	**JEWS**
AWS	**MUSA**	**ISLAM**	**YATHRIB**
KHAZRAJ	**TAWRAT**	**AQABAH**	**MISSIONARIES**

1. During the _____ season, tribes from all over Arabia came to Mecca to perform their pilgrimage.
2. The Holy Prophet (S) took advantage of this time of the year by meeting the visitors and introducing the teachings of _____ to them.
3. The people of Medina (the city was called _____in those days), also used to come to Mecca every year.
4. The two main tribes in Medina were the _____ and the _____. They were great enemies of each other. They looked forward to the arrival of an authority that would bring peace to their region.
5. They had heard from the _____ of Medina, that one day there would be a Prophet who would come from _____. The Jews knew this because it was written in their Holy Book, the _____, which had been revealed to Prophet _____ (A).
6. 12 people from the tribe of _____came to Mecca to meet the Holy Prophet (S). The meeting took place at _____ and resulted in the first Islamic agreement called the "First Pledge of 'Aqabah".
7. The Holy Prophet (S) sent two _____ to Medina who could teach them more about Islam.
8. The next year a Hajj caravan consisting of 500 people met the Holy Prophet (S) on the 13th of Dhulhijjah at 'Aqabah. During the meeting, the Holy Prophet (S) addressed them and recited verses from the Holy _____. The words of the Holy Prophet (S) made a great impression on all the listeners and they all were ready to express their faith in Islam at his hands. Everyone swore the oath of _____(Bay ‘at).
9. The Holy Prophet (S) then promised the people that he would soon come to _____ himself.
10. So many people of Medina had accepted Islam after only a few years of being introduced to the religion, while in 13 years of preaching only a few _____ had become Muslims.

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Chapter 2: The Hijrah to Medina - Part 1

When the Quraish realized that the Muslims now had the support of the people of Medina, they were very disturbed. In order to crush the spirit of the Muslims, they increased their efforts at persecuting and harassing them.

The companions of the Holy Prophet (S) complained to him about the harsh treatment they were receiving at the hands of the unbelievers. He asked them to give him a little time to make a decision. After a few days, he advised all the Muslims to migrate to Medina secretly, and await his arrival there.

When the order to migrate was given, the Muslims left Mecca one by one, giving excuses for their departure. Because they were afraid of the reaction of the Quraish, they kept their destination secret. As a result, most of them had to leave their possessions and wealth behind.

The Quraish suddenly realized that the Muslims were all leaving Mecca. They managed to detain a few, but by that time the majority had already escaped and were on their way to Medina. In Mecca there only remained the Holy Prophet (S) and his family, Imam Ali (A) and a few old and ill Muslims. Final arrangements were being made for these last few Muslims also to leave.

The Quraish were enraged at this mass escape. They knew that the Muslims would now become a danger to them. At the meeting assembly of Daar-un-Nadwa, where all the important decisions were made, the Quraish decided that the only action that would stop the spread of Islam would be the murder of the Holy Prophet (S). This idea was popular and the only problem was the revenge that the Bani Hashim, the family of the Holy Prophet (S), would take on the killer. Finally, Abu Jahl suggested that instead of sending a single man to kill the Holy Prophet (S), they should send one young man from each tribe. That way, the Bani Hashim would find it impossible to lay the blame on any one person.

This plan was approved and 40 young men were selected to carry out the cowardly deed.

On the same night that the Quraish planned to kill the Holy Prophet (S), he was commanded by Allah to leave Mecca for Medina. The angel Jibrail (A) informed the Holy Prophet (S) of the wicked intentions of the Quraish. The Holy Prophet (S) said to Imam Ali (A),

> *"Sleep in my bed tonight and cover yourself with the green sheet that I use when I sleep."*

He then instructed Imam Ali (A) to return the property that certain people of Mecca had left him then follow him to Medina. Imam Ali (A) was quite content to obey the orders he had been given because he knew that his actions would mean the safety of the Holy Prophet (S).

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He used to say in later years that in spite of the deadly danger, he slept peacefully the whole night.

As night approached, forty men of the Quraish encircled the house of the Holy Prophet (S). They decided to wait till morning before carrying out their assignment.

When half the night was over, the Holy Prophet (S) left his house to begin his journey. As he came out of the house he threw some sand towards the men who were waiting to kill him and recited the following verse:

And We have set before them a barrier and behind them a barrier and We covered them over so that they do not see. Ya Sin, 36: 9

The Holy Prophet (S) continued on his way without raising the suspicions of the men who waited for him. In the morning the men burst into his house and made for the bed making a great noise as each tried to be first to strike a blow. On hearing the commotion, Imam Ali (A) calmly raised his head from the pillow and threw the green sheet aside. The sight of Imam Ali (A) stopped the would-be killers in their tracks.

"Where is Muhammad?" they demanded.

Imam Ali (A) replied, *"Did you hand him to me, so that I may deliver him back to you? Anyway, he is not in the house at present."*

The Quraish were frustrated at their failure but they left Imam Ali (A) unharmed because they had no quarrel with him. They left the house, regretting their decision to wait till the morning.

The sacrifice of Imam Ali (A), when he took the place of the Holy Prophet (S) on the night of migration, pleased Allah so much that He revealed the following verse:

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And among men there is one who sells his soul to seek the pleasure of Allah; and truly Allah is affectionate to His (such) servants.

Baqarah, 2: 207

Meanwhile the Holy Prophet (S) was undergoing further adventures on his journey to Medina, knowing that he was safe from the enemy because he had the protection of Allah. In the Holy Qur'an, Allah says:

Remember how the unbelievers plotted against you. They wanted to take you captive or kill you or banish you. They devised plans - but Allah too made a plan, and Allah is the best planner.

Anfaal, 8: 30

Before he left the city, Prophet Muhammad met Abu Bakr on the way and took him along with him. The Holy Prophet (S) knew that the Quraish would waste no time in pursuing him once they learnt of his departure, so he took refuge in the cave of Thaur, which was to the south of Mecca on the way to Medina.

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2.1 Worksheet: Hijrah to Medina part 1

Fill in the blanks:

1. The Holy Prophet (S) advised all the Muslims to migrate to _____ secretly.

2. The Muslims left Mecca one by one, giving excuses for their departure because they were afraid of the reaction of the _____.

3. Abu Jahl suggested that instead of sending a single man to kill the Holy Prophet (S), they should send one young man from each _____. That way, the Bani _____ would find it impossible to lay the blame on any one person.

4. While Imam _____(A) lay on his bed, the Holy Prophet (S) began his journey out of Mecca. Before he had left the city, he met _____ on the way and took him along with him.

5. One of the best _____ of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (S) to the _____ of Thaur. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a _____ and some wild pigeons had laid eggs in a nest at the entrance.

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Short Answer Questions:

1. When the Quraish realized that the Muslims were all leaving Mecca, what did they decide was the only action that would stop the spread of Islam?

2. What did the Holy Prophet [s] ask Imam Ali [a] to do and why?

3. How did the Holy Prophet [s] manage to get past the men who were waiting for him?

4. What did the would-be killers ask Imam Ali [a] and what was Imam's reply?

5. What does this verse refer to: "***And among men there is one who sells his soul to seek the pleasure of Allah; and truly Allah is affectionate to His (such) servants."***
   Baqarah, 2: 207

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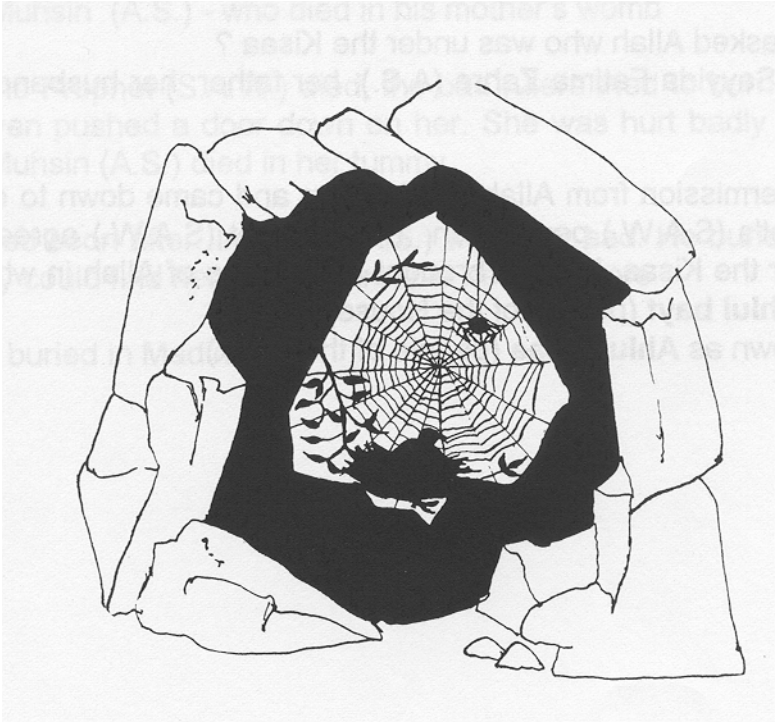
Chapter 3: The Hijrah to Medina - Part 2

When the Quraish found out that the Holy Prophet (S) had left Mecca, they sent men to block all routes leading to Medina. They also hired some men who could trace the location of travelers by their footprints. It was declared that whoever gave correct information about the hiding-place of the Holy Prophet (S) would be rewarded with 100 camels.

One of the best trackers of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (S) to the cave of Thaur. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a spider's web and some wild pigeons had laid eggs in a nest at the entrance.

The men knew that the spider and pigeons would not have made their homes there if there had been anyone in the cave. Also, if the web had been there from before, it would have been damaged if someone had entered the cave. They therefore returned without looking inside. By this miracle Allah protected His beloved messenger.



The Holy Prophet (S) remained in the cave for three days and nights.

On one of these nights Imam Ali (A) came to visit him. The Holy Prophet (S) told him to arrange for camels for Abu Bakr and himself. He also directed him to announce in Mecca the following day that if anybody had left something in trust with the Holy Prophet (S), or had loaned him anything, he should claim it from Imam Ali (A).

He further instructed Imam Ali (A) to make arrangements for the Fawaatim (The three Fatemah - Fatemah az-Zahra (A), Fatimah binte Assad and Fatimah binte Zubayr), as well as any other members of Bani Hashim who wished to leave Mecca. Imam Ali (A) was to escort these people personally to Medina.

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On the fourth day Imam Ali (A) sent three camels to the cave along with a reliable guide named 'Urayqit. The Holy Prophet (S) and Abu Bakr then left with the guide for Medina, travelling along the coastal route so as to avoid the Quraish riders.

It is from this night that Muslims mark the beginning of the Islamic Era or the Hijrah calendar. This is because the migration marked the beginning of centralization of Muslims in Medina and the setting up of the first Muslim state.

The journey to Medina was a distance of some 400 kilometers and they traveled mostly at night and rested during daytime. Despite their care, a man spotted them and went immediately to the Quraish to report what he had seen.

In order to claim the reward alone for their capture, a man called Saraqah convinced the Quraish that the man had seen some other people and that it would be a waste of time to follow them. He then went to his house, armed himself and rode a swift horse to the spot where the Holy Prophet's (S) party had been last seen.

Saraqah was a strong man and his approach made Abu Bakr very worried. However the Holy Prophet (S) told him the same thing he had said to him when they had nearly been discovered in the cave of Thaur:

...Do not be afraid, Allah is with us... ***Tawba, 9: 40(Part)***

In the meantime, the Holy Prophet (S) prayed to Allah to be protected from the mischief of Saraqah. Suddenly, the man was thrown violently from his horse. He realized at once that it was not an accident but rather a warning due to his bad intentions.

He therefore turned to the Holy Prophet (S) and asked for his forgiveness and offered to help him in any way he could. The Holy Prophet (S) told him to return to Mecca and stop people from pursuing them. Saraqah then returned to Mecca, telling whomever he met on the way that there was no trace of the Holy Prophet (S) on that route.

On the 12th of Rabiul Awwal the Holy Prophet (S) arrived at Quba, just outside Medina. Here he awaited the arrival of his cousin Imam Ali (A) and until then he laid the foundation of a mosque for the Bani Awf. This was the first mosque of Islam.

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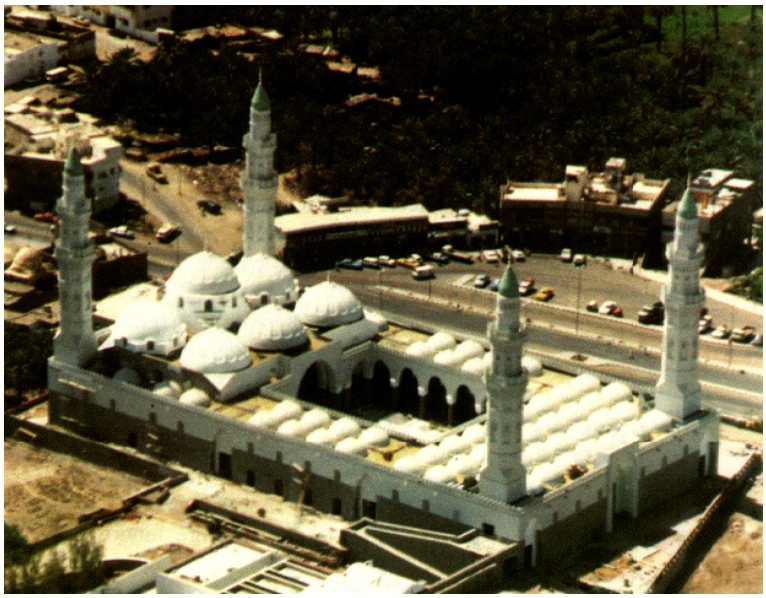

Masjide Quba - Medina

Meanwhile in Mecca, Imam Ali (A) declared to the people that whoever had left any belongings in trust with the Holy Prophet (S) should come and claim it back. He stayed in Mecca for three days until everything had been returned to its rightful owner. Then he gathered the women of the household of the Holy Prophet (S) and any Muslims who still remained in Mecca and prepared to leave. The group left for Medina at night.

The spies of the Quraish came to know about the migration of this last group of Muslims and pursued them. They caught up with Imam Ali (A) at a place called Zajnaan. The Quraish insisted that the Muslims should return to Mecca and hot words were exchanged between the two groups.

The women were getting very nervous at the presence of the Quraish and finally Imam Ali (A) realized that he had no alternative but to defend the Muslims by force. He therefore turned to the Quraish and said,

> *"Whoever wishes that his body be cut into pieces and his blood to be shed should step forward".*

Seeing the look in the eyes of Imam Ali (A) the Quraish changed their attitude and let them go.

Imam Ali (A) managed to guide his group into Quba three days after the arrival of the Holy Prophet (S). His feet were swollen and bleeding, a sight which brought tears to the eyes of the Holy Prophet (S).

One day after the arrival of Imam Ali (A), the Holy Prophet (S) proceeded to Medina. Both the Muhajirs (the Muslims who had migrated from Mecca) and the Ansar (the Muslims of Medina) lined the streets of Medina eagerly awaiting the first appearance of the Holy Prophet (S). When

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his camel came down at a place called Thaniyatul Wida and set its foot on the land of Medina, he came into view of the waiting people. They greeted him warmly and began singing in joy:

> *"The moon rose for us from Thaniyatul Wida. It is our duty to be thankful for this blessing till the day when even one person, who prays to Allah and worships Him, is left on the face of the earth".*

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3.1 Worksheet: Hijrah to Medina part 2

Fill in the blanks

1. One of the best _____ of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (S) to the _____ of Thaur. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a _____ and some wild pigeons had laid eggs in a nest at the entrance.

2. The Holy Prophet (S) remained in the cave for _____ days and nights.

3. It is from this night that Muslims mark the beginning of the Islamic Era or the _____ calendar. This is because the migration marked the beginning of centralization of Muslims in _____ and the setting up of the first _____ state.

4. On the 12th of Rabiul Awwal the Holy Prophet (S) arrived at _____, just outside Medina. Here he awaited the arrival of his cousin Imam Ali (A). Here, he laid the foundation of a mosque for the Bani Awf. This was the _____ mosque of Islam.

5. One day after the arrival of Imam Ali (A), the Holy Prophet (S) proceeded to Medina. Both the _____ (the Muslims who had migrated from Mecca) and the _____ (the Muslims of Medina) lined the streets of Medina eagerly awaiting the first appearance of the Holy Prophet (S).

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Short Answer Questions:

6. What three instructions did the Holy Prophet [s] give Imam Ali [a] when he came to see him? What occasion marks the beginning of the Islamic era or the Hijrah calendar?

7. Who was Saraqah and what did he do?

8. What happened when Saraqah approached the Holy Prophet(s)?

9. Why did Imam Ali [a] waist another 3 days in Mecca before leaving to join the Holy Prophet [s]?

10. What did the waiting people of Medina mean by the “moon” when they were singing?

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Chapter 4: Timeline of Important Events in the Years *After* Hijrah (AH)

4.1 Timeline After Hijrah:

First year AH

- Building of Masjid an-Nabawi
- Establishment of Brotherhood between Muhajiroon and Ansar

Second year AH

- Change of Qiblah from Jerusalem to Kaaba
- Marriage of Imam Ali [a] & Bibi Fatimah [s] Battle of Badr

Third year AH

- Battle of Uhud
- Birth of Imam Hassan [a] (Prophet's [s] reaction of happiness)

Fourth year AH

- Tragedy of Bi'r Ma'unah
- Birth of Imam Hussein [a] (Prophet's[s] reaction of joy)

Fifth year AH

- Prophet's[s] marriage to Zainab bint-e-Jahash
- Battle of Ahzab/Khandaq

Sixth year AH

- Battle of Banu Mustaliq
- Treaty of Hudaybiyyah
- Pledge of Ridhwaan

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Seventh year AH

- The Prophet[s] writes letter of invitation to neighboring states
- Battle of Khyber
- Story of Fadak
- The lapsed ‘Umrah

Eighth year AH

- Battle against Romans at Mu’ta
- Death of Ja’far bin Abu Talib
- Conquest of Mecca
- Battle of Hunayn
- Battle of Ta’if

Ninth year AH

- Battle of Tabuk
- Plot to kill the Holly Prophet[s]
- Story of Masjid Dhiraar
- Prophet[s] mourns for his son Ibrahim
- Mubahila with Christians of Najraan

Tenth year AH

- Imam Ali [a] sent to Yemen
- Appointment of Imam Ali as successor to the Prophet at Ghadeer-e-Khum

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4.2 Important Events in the First Year AH

4.2.1 Building of Masjid an-Nabawi

The arrival of the Holy Prophet (S) in Medina was a cause for great celebration among the Muslims. As his camel entered Medina, the chiefs of various tribes hurried forward to hold the reins of the animal, each insisting that the Holy Prophet (S) be his guest and stay at his house.

The Holy Prophet (S) took care of this delicate problem by saying,

"Let the camel walk. I shall stop wherever it kneels down."

Everybody looked eagerly to see where the camel would finally stop.

The camel stopped and bent its knees in a large piece of land, which belonged to two orphan boys, Sahl and Suhayl. The land was used for drying dates and agriculture. The nearest house was that of Abu Ayyub Ansari. His mother grabbed the opportunity and quickly took the possessions of the Holy Prophet (S) to her house.

The competition for which person should take the Holy Prophet (S) for a meal began, but the Holy Prophet (S) cut short all the arguments by asking,

"Where are my belongings?"

When he was told that Abu Ayyub's mother had taken them, he went towards that house. Abu Ayyub was delighted to have the honor of being the host of the Holy Prophet (S), who stayed with him for about seven months, until his house next to the mosque was ready.

The Holy Prophet (S) wished to build a mosque over the plot where his camel had stopped. The orphans, whom the property belonged to, wanted to make the land a present to him but he refused the offer, and paid the price of the plot, which was 10 dinars in gold.

After the purchase, the ground was cleared of the trees and a mosque, 54 yards in width by 60 yards in length, was built over it with clay and mud. The roof was made with palm-wood and covered with palm branches and leaves. To one side, apartments were built for the Holy Prophet (S) and his family and on the other side rooms were provided for about 70 of the poorer people of Medina who had no house of their own. These rooms were called "Suffa".

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The construction work was shared equally between everyone. The Holy Prophet (S) also shared in the work although Ammar bin Yasir, an early convert and faithful companion, seldom allowed him to do anything and used to do the Holy Prophet's (S) share himself. Ammar was the first person to begin work on the foundation of the mosque.
Although the mosque was very simple in structure, it was the best in the whole history of Islam. It became the centre of Muslim activity in Medina. The daily and Friday prayers were held there. From this mosque the Holy Prophet (S) taught people about the religion of Allah and thousands became Muslims.

The mosque was called Masjidun Nabawi and still stands in Medina today, although it is very much larger.

Before the migration of the Holy Prophet (S), Medina was called Yathrib, but after his arrival it became known as Medinatun Nabi (The City of the Prophet) or Medina for short.

The Muslim Hijrah Calendar began from that year. Today, it is over 1400 years since those early days of the arrival of the Holy Prophet (S) in Medina. May Allah give us the strength to remain firm on the path of religion as taught by our Holy Prophet Muhammad Mustafa - peace be upon him and his family.

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4.3 Worksheet: Important Events in the First Year AH

Answer the following questions:

1. Upon arrival in Medina how did the Prophet(s) decide where to stay?

2. On whose land did the Prophet's (s) camel stop?

3. What did the Prophet (s) want to do on this piece of land? Did he purchase the land?

Fill in the blanks:

4. The mosque in Medina was called Masjidun _____ and still stands in Medina today.

5. Before the migration of the Holy Prophet (s), Medina was called _____, but after his arrival, it became known as Medinatun Nabi or _____ for short.

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Chapter 5: Important Events in the Second Year AH

5.1 Marriage of Fatimah (a) and Ali (a)

In the 2nd year AH one notable event that took place was the marriage of Imam Ali (a) and Fatimah (s) binte Muhammad (S). It was literally a marriage made in heaven. As we all listen in ahadith, Allah chose Imam Ali (a) for His messenger's daughter. The details of this event are covered greater detail in a later grade. We therefore turn towards other events in this year.

5.2 The Change of Qiblah

When Allah first ordered the Holy Prophet (S) and all Muslims to offer the daily Salaat, they were required to pray facing Baytul Muqqaddas (Jerusalem). This was the practice in Mecca and continued in Medina until the seventeenth month after Hijrah.

In Medina, the Jews also said their prayers facing Baytul Muqqaddas. They did not like the fact that the Muslims had the same Qiblah as they did, and tried to use this fact to discredit Islam and the Holy Prophet (S). They said to the Muslims, "Muhammad claims to have a religion whose laws supersede all other previous laws, yet he does not have an independent Qiblah, and offers his prayers facing the Qiblah of the Jews."

After the Holy Prophet (S) received this news he used to come out at night and look into the sky awaiting the revelation from Allah about this matter. The following verse was revealed at this time:

> ***Many a time We have seen you turn your face towards heaven. We will make you turn towards a Qiblah that will please you... Baqarah, 2:144***

The fact that the Qiblah was the same as that of the Jews was also because it was a test of the faith of the people. The true faith of the followers would be tested by seeing if any of them refused or delayed to turn towards the new Qiblah as chosen by Allah. This is confirmed in the Holy Qur'an in the following verse:

> ***…We decreed your former Qiblah only so that We may know the Prophet's true followers and those who were to deny him. It was indeed a hard test, but not for those whom Allah guided.. Baqarah, 2:143***

One day, while the Holy Prophet (S) and the Muslims were praying together, the command came from Allah to change the Qiblah from Baytul Muqqaddas to the Holy Kaaba in Mecca. After the

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Holy Prophet (S) had already completed two raka'at of the noon prayer, the Angel Jibrail (A) communicated to him the command of Allah.

He held the hand of the Holy Prophet (S) and turned him towards the Holy Kaaba in Masjid ul Haraam in Mecca. The Holy Prophet (S) at once changed his direction in the middle of Salaat. Imam Ali (A) followed this change immediately. The other Muslims were confused by this action and only a few followed the example of Imam Ali (A).

The mosque where this happened is known as "Masjid ul Qiblatain" which means "The Mosque with the Two Qiblahs". This mosque still exists in Medina today and the old and new Qiblahs can still be seen today.

The Holy Prophet (S) turned towards the new Qiblah without hesitation. It was one of the Holy Prophet's (S) miracles that he turned exactly to face the Holy Kaaba without the use of any scientific instrument or computation.

Masjid ul Qiblatain – Medina

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5.3 Worksheet: Important Events in the 2nd Year AH

Fill in the blanks:

1. A notable event of this year is the marriage of _____ _____ (a) and _____ _____ (s).

2. Original Qiblah was in _____

(Jerusalem)

4. The true _____ of the followers would be tested by seeing if any of them refused to turn towards the new Qiblah as chosen by Allah.

5. One day, while the Holy Prophet (s) and the Muslims were praying (which prayer?)_____ together, the command came to our Holy Prophet to change the Qiblah.

6. Imam _____ (as) followed this change immediately.

7. The mosque where this happened is known as "Masjid ul Qiblatain" which means " The Mosque with the _____ Qiblahs".

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8. Before this event, the _____ of Medina also used to face the Qiblah in Jerusalem.

9. This change in Qiblah occurred in the seventeenth month after _____.

10. "***Many a time We have seen you turn your face towards _____. We will make you turn towards a _____ which will please you . . .) Surah al-Baqarah, 2:143***

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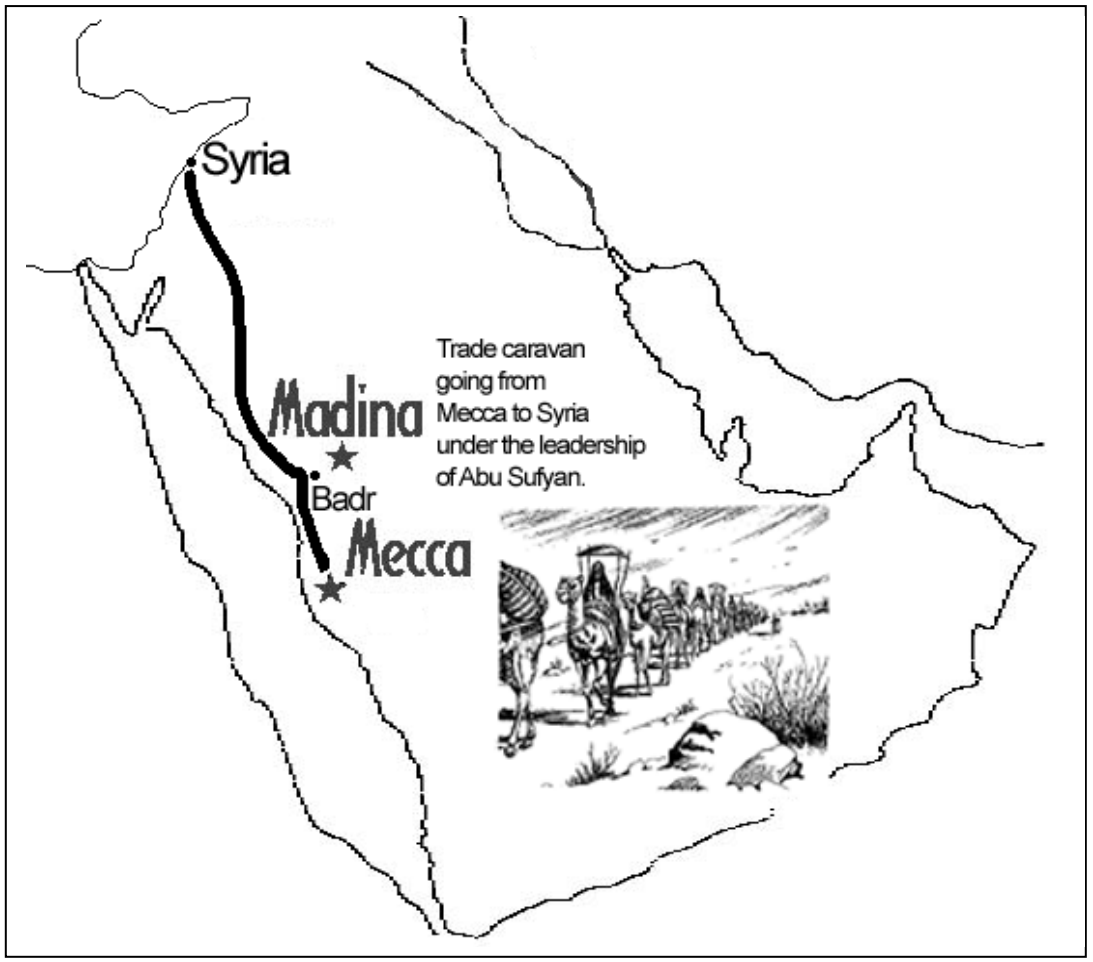
Chapter 6: Important Events in the 2nd Year AH Cont'd

6.1 The Battle of Badr

The Quraish were very angry when they heard of our Prophet Muhammad's (S) success in spreading Islam in Medina. As a result, they started fighting battles with the Muslims. Some of the battles the Prophet had to fight were **Battles of Badr, Uhud, and Khandaq.**



This was the first battle of Islam fought at **Badr** (80 miles from Medina) against the Kuffar (non-believers) of Mecca.

Two years after Hijrah, the Prophet (S) came to know that a large trade caravan was going from Mecca to Syria under the leadership of **Abu Sufiyan**. Abu Sufiyan was a non-believer.

The Quraish had taken away the property of all the Muslims who had migrated from Mecca, and therefore the Holy Prophet (S) decided to take the property of the Meccans in return.

Although the Muslims followed Abu Sufiyan, they could not reach him. However, the time of the return of the caravan was almost certain because the Quraish always used to return from Syria to Mecca in the early autumn.

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The Holy Prophet (S) left Medina and went towards the valley of Badr, where he awaited the return of the caravan.

Abu Sufiyan realized that the Muslims would wait for him at Badr, which was a stopping place on the route to Mecca, so he sent an urgent message to Mecca for help. The Meccans immediately sent out a large army under the command of Abu Jahl to fight the Muslims at Badr. The Holy Prophet (S) was informed of the march of the Meccan army and he asked the Muslims what they thought about engaging in a battle. Although some Muslims wanted to return to Medina, one true Muslim stood up and declared, "O Prophet of Allah, we are with you and we shall fight."

Meanwhile Abu Sufiyan decided to take a longer route back home, and avoid Badr. Once he was safely in Mecca, he sent a message to Abu Jahl to return, but Abu Jahl was too arrogant to go back and wanted to crush the Muslims with his large army.

The two armies clashed on 17th of Ramadhan 2 A.H. The Muslim army consisted of 313 soldiers, having between them only 2 horses and 70 camels. The Meccan army had 900 soldiers, 100 horses and 700 camels. They were much better equipped than the Muslims.

According to Arab custom, there was single combat before the battle began. For this the Holy Prophet (S) sent ‘Ubaydah, Hamzah and Imam Ali (A) who killed enemy soldiers with great ease. The Quraish were disturbed to see the skill of the Muslim warriors and began to attack together.

The Holy Prophet (S) held back his small army and ordered them to fire arrows at the enemy. This organized attack broke up the ranks of the Meccans and the Holy Prophet (S) ordered a general attack. The Muslims began to fight with confidence and the valley of Badr rang with the sounds of battle. Then Imam Ali (A) tore into the heart of the Meccan army, killing enemy soldiers with terrifying ease. His power and skill with the sword struck terror into the hearts of the Meccans, who began to flee.

Before long, the battle was over and the Muslims had achieved a great victory. They had lost 14 men, while 70 Meccans had been killed.

The Muslims took 70 prisoners. The citizens of Medina treated the prisoners with much kindness and some became Muslims. "Blessings on the men of Medina", said one of these prisoners in later days, "they made us ride, while they themselves walked, they gave us wheat and bread to eat when there was little of it; contenting themselves with dates". The rich prisoners paid ransom and were set free. Others were asked to teach 10 children each to read and write while the Holy Prophet (S) released the rest, and allowed them to return to Mecca.

The victory at Badr strengthened the faith of the Muslims and further spread the name of Islam.

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6.2 Worksheet: Important Events of 2nd Year AH (Battle of Badr)

Crossword to be scanned

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Chapter 7: Important Events in the Third Year AH

7.1 Birth of Imam Hassan (a)

In the third AH, Prophet Muhammad was blessed with the birth of his grandson Imam Hassan (a). Prophet Muhammad (S) was overjoyed. He offered two raka'at of salaat of shukr, made dua' and recited Adhaan in Imam Hassan's (a) ear. According to our Prophet (S) this Imam was to become one of the leaders of the youth of paradise. The birth of Imam Hassan [a] and his life is covered in greater detail in a later grade. In this class will focus on the other historical events of the 3rd AH.

7.2 The Battle of Uhud

The Meccans were determined to take revenge for their defeat at Badr. Abu Sufiyan wanted to keep the anger of the people high and he forbade any mourning within Mecca until they had fully avenged their dead companions. The final straw was when the Holy Prophet (S) blocked the trade routes of the Quraish to Iraq. The chiefs of the Meccans decided that they now had enough reasons to march against the Muslims. The Quraish traders would regain access for their caravans if the Muslims were defeated, so they agreed to pay all the expenses of the proposed war.

Abu Sufiyan was aware of the bravery of the Muslims, and he knew that he would have to outnumber them if he wanted to win. He therefore enlisted men from different tribes promising them weapons and full supplies for the journey.

A large number of slaves also joined the Quraish army tempted by promises of freedom. Amongst them was Wahshi, an Ethiopian slave. He possessed great skill in the use of the throwing spear, and had been promised his freedom if he killed the Holy Prophet (S), Imam Ali (A) or Hamzah.

The next year after Battle of Badr, Abu Sufiyan managed to prepare a large army consisting of 700 armor-clad men, 3,000 camel soldiers, a cavalry of 200 men and a group of foot soldiers. This army marched towards Medina and camped at the foot of the hills of Uhud.

The Holy Prophet (S) had already received news of the plans of the Quraish from his uncle Abbas, who lived in Mecca. After consultation with the Muslims he decided to meet the enemy outside the city limits of Medina.

The Holy Prophet (S) began to set up his arm. 50 archers were posted at a pass between the hills of Uhud to guard the army from any attack from the rear. They had strict orders not to leave their post, whatever the outcome of the battle.

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On the side of the Meccans, Abu Sufiyan had divided his army into 3 parts. The armored men were placed in the middle. Preparations were now complete and the small band of Muslims stood against the large army of unbelievers, ready to give their lives away for the sake of the defense of Islam.

The man who began the Battle of Uhud was Talha bin Abi Talha, a great warrior from the army of Abu Sufiyan. He entered the battlefield and challenged the Muslims to individual combat. Imam Ali (A) accepted the challenge and very soon Talha's dead body lay on the ground. His two brothers took the standard, but arrows from the Muslims cut them both down.

Thereafter nine people of the Meccan army took the standard, one after the other, but every one of them was sent to Hell by Imam Ali (A). After them, an Ethiopian soldier by the name of Sawaab came to the field. He had a frightening figure and on seeing him none of the Muslims dared to come forward. Imam Ali (A) killed this man by a single blow.

Watching his men being so easily killed, Abu Sufiyan ordered a general attack. The two armies met and the air was filled with the sound of weapons.

At this time, the Ethiopian slave Wahshi got behind Hamzah unnoticed. With a swift and accurate throw, the accursed man managed to pierce the abdomen of Hamzah and kill him.

The Muslims continued to attack the enemy successfully and the Meccans began to lose heart. After losing a lot of men they decided that they had had enough and fled the battlefield.

It was at this point that the Muslims made a terrible mistake. Instead of following the Holy Prophet's (S) orders and chasing the enemy out of the battlefield, they lay down their own weapons and started gathering the booty (weapons etc. left behind by the enemies).

One of the Meccan commanders, Khalid bin Walid, was fleeing when he saw the opportunity to attack the Muslims from behind. He gathered his men and launched a furious attack from the rear.

The Muslims were taken so much by surprise that they did not know what to do. In the confusion, their ranks became disorganized. The retreating Meccan forces started another attack from the front.

Some Meccans raised a cry that the Holy Prophet (S) had been killed. This threw the Muslims into further chaos and utter dismay.

A Muslim saw the Holy Prophet (S) and shouted at the top of his voice that he was still alive. The spirit of the Muslims revived but the Holy Prophet (S) now became the chief target of the

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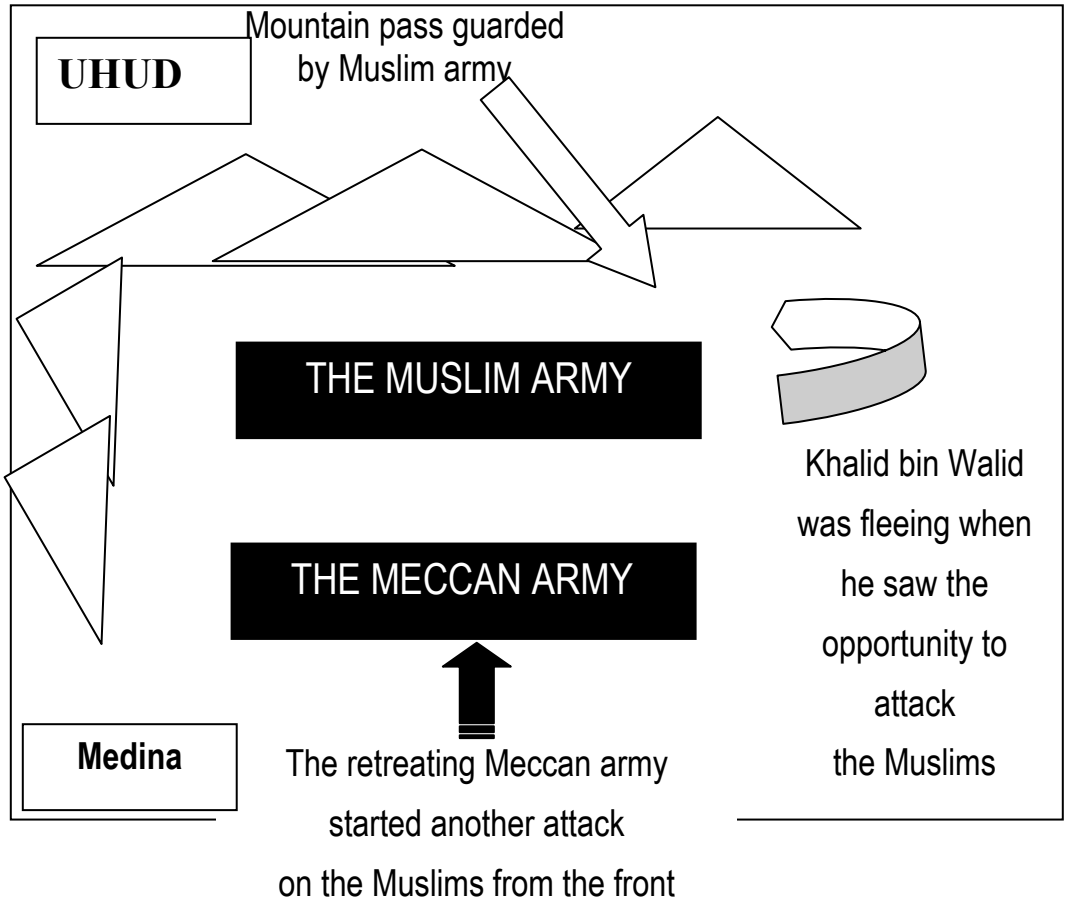
UHUD
Mountain pass guarded by Muslim army
THE MUSLIM ARMY
THE MECCAN ARMY
Khalid bin Walid was fleeing when he saw the opportunity to attack the Muslims
Medina
The retreating Meccan army started another attack on the Muslims from the front

Meccan forces. The Meccans attacked him and the sword of one of them broke his two upper teeth. He had fallen into a pit where Imam Ali (A) found him and protected him against the continuous furious attack of the Meccans.

It was in this battle that Imam Ali (A) fought so hard that his sword broke. The Holy Prophet (S) then gave him own sword, the "Dhulfiqar". In appreciation of the bravery of Imam Ali (A) the voice of the angel Jibrail (A) was heard from above saying, "There is no warrior except Ali; there is no sword except Dhulfiqar."

The Meccans satisfied their desire for revenge by committing horrible crimes upon the slain and the injured, cutting off their ears and noses and mutilating their bodies. The brave Hamzah was amongst the martyrs. His liver was torn out and chewed by Hind, wife of Abu Sufiyan.

In this battle, 70 Muslims were martyred and 70 wounded. Imam Ali (A) was also heavily wounded. The Meccans lost 22 warriors, 12 of them at the hands of Imam Ali (A).

The defeat of the Muslims was a test for them and they emerged more eager and determined to defend their faith and the cause of Islam.

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7.3 Worksheet: Important Events of the Third Year AH (Battle of Uhud)

1. A large number of slaves also joined the Quraish army tempted by promises of freedom. Amongst them was _____ an Ethiopian slave.

2. The Meccans were determined to take revenge for their defeat at _____.

3. This enemy of Islam managed to prepare a large army to fight the Muslims. _____

4. The Prophet's (S) uncle in Mecca who informed the Prophet (S) of the plans of the Quraish. _____

5. He saw the opportunity to attack the Muslims from the rear. _____.

6. The Muslims disobeyed the Prophet's order and started to collect this. _____

7. He broke his sword. _____

8. Sword given to him by the Prophet (S) _____

9. Posted in the mountain pass with strict orders by the Prophet (S) not to abandon their position. _____

10. Uncle of Prophet (S) who was martyred in this battle. _____

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Chapter 8: Important Events in the Fourth Year AH

8.1 Birth of Imam Hussein (a)

The third year of migration, with all its bitter events, came to an end and the fourth year started. One of the most joyous events of this year for Prophet Muhammad [s] was the birth of his grandson Imam Hussein [a]. Prophet Muhammad (s) was overjoyed at this event. He recited Adhaan in the baby's ear and offered 2 raka'at salaat of shukr. The birth of Imam Hussein (a) and his life is covered in greater detail in a higher grade. In this class we'll focus on some of the other events.

8.2 Tragedy of Bi'r Ma'unah

That same year Abu Bara'a, chief of the tribe of Bani 'Amir came to Medina and the Prophet [s] invited him to embrace Islam. Even though he did not agree, he said to the Prophet: [s] "If you send a strong missionary force to the people of Najd it may be hoped that they will embrace Islam as they are much inclined to it". The Prophet [s] replied: "I am afraid of the deceit and enmity of the people of Najd. I apprehend that the tragedy of Raji' which resulted in a number of learned and missionary persons being killed, may be repeated". Abu Bara'a said: "Your force will be under my protection and I guarantee that I will protect them from every harm".

Forty learned Muslims left for Najd and encamped by the side of Bi'r (well) Ma'unah. The Prophet [s] wrote a letter (consisting of invitation to the religion of Islam) to one of the chiefs of Najd named 'Amir. Not only did 'Amir not read the letter but he also put its bearer to death. He then sought assistance from adjoining tribes and had his men encircle the area of the missionary force encampment to start an attack. It is important to note that Abu Bara'a and his tribe respected the Muslims and were not party to this attack. Abu Bara'a had been true to his word but 'Amir had solicited the help of the other tribes.

The persons forming the missionary force of Islam were not only senior and proficient missionaries but they were also brave warriors. They, therefore, thought it a shame to surrender. Hence, they took up arms and all of them, except one, met martyrdom after giving a tough fight. The only survivor was Ka'b bin Zaid who reached Medina with a wounded body and gave information about what had happened.

This tragic event and that of Raji were the evil results of the defeat of Muslims at Uhud. The defeat had encouraged the adjoining tribes to join hands and plot against the Muslims.

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Food for thought:

The two events of Raji and Ma'unah are examples of instances were an attempt was being made to spread Islam peacefully. The intention was only to educate different tribes about Islam. In both instances initially unarmed and literary people were ganged up upon and attacked without provocation. Both the events ended up in tragedy but stare at the face of those people who accuse Islam of being spread by the sword.

8.3 Prohibition of Alcoholic Drinks

Another notable event of the 4th AH, was the prohibition of alcohol. Wine and the intoxicating drinks in general are one of the greatest ruinous misfortunes for human society. Man's success depends upon his wisdom. The difference between him and other living beings is because of his power of intellect, and alcohol is considered to be the greatest enemy of wisdom and intellect. This is the reason why all the divine Prophets have prohibited the use of alcoholic drinks. In fact alcohol has been declared unlawful in all the revealed religions.

In the Arabian Peninsula drinking alcohol prevailed like a contagious disease. To carry out an action that would really change this habit needed quite a long and thought out process. Hence, the four verses revealed to express aversion to wine are all different.

The Arab society and their conditions in general, did not permit the Prophet [s] to declare it unlawful without taking certain steps beforehand. To wage a decisive war against alcohol he had to prepare the temperament of the society. The Prophet [s] commenced with general advice about alcohol and continued till he was successful in declaring its use to be unlawful. A careful study of the four verses tells us about the method adopted by the Prophet [s] to spread the laws of Islam.

The basic condition for campaigning against an evil practice is to first awaken the thinking of the society and point out the disadvantages and harmful effects of the practice.

Hence, in the first instance the Holy Qur'an told society that preparation of wine with dates and grapes was inconsistent with good nourishment. This meant to awaken the thoughts of the people by bringing their attention to the subject:

> ***(We provide you) fruits of the date palm and vine from which you derive strong drink and wholesome food. (Surah al-Nahl, 16:67)***

This verse prepared people's temperaments so that the Prophet [s] might make his tone stronger and declare through other verses that any 'material utility' derived from wine and games of chance is insignificant as compared with their evil effects:

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They question you about strong drink and game of chance. Say: In both is great sin, and (some material) utility for men; but the sin of them is greater than their usefulness. (Surah al-Baqarah, 2:219)

Such comparison between profit and loss, which shows that something is more evil than good, is sufficient to make intelligent people express aversion to it. However, many people do not avoid an evil practice unless it becomes totally forbidden.

In general though, people did become ready to accept that wine should be prohibited at least in certain special circumstances. In light of these conditions it was declared openly that no Muslim was entitled to offer prayers while he was intoxicated and this Divine order was proclaimed in these words:

Believers, do not pray when you are drunk, till you know what you say. (Surah al-Nisa, 4:46).

The effect of this verse was that a group of persons gave up drinking permanently, and their argument for doing so was that a thing which was harmful for prayers deserved to be entirely eliminated.

However, some others did not forsake this habit, so much so that a person from amongst the Ansar arranged a feast and even though he was aware of the above verse he served wine as well. The guests, after having drunk wine, began to dispute and hurt one another, thereby causing chaos.

Such unpleasant occurrences had by now made the atmosphere such that if wine became totally banned, all Muslims would have accepted this ban wholeheartedly. Hence, at the last stage, this verse was revealed:

Wine, gambling, idols and Azlam (a sort of lottery) are filthy acts of Satan and all of you should refrain from them.

As a result of this clear and concise order, those persons who had been drinking wine till that time on the excuse that orders regarding giving it up were not final, also began to refrain from it.

Text derived from *The Message* by Ayatullah Jafar Subhani (al-islam.org/message)

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8.4 Worksheet: Important Events in the 4th Year AH

Fill in the blanks:

1. One of the happiest moments of Prophet Muhammad's [s] life in the 4th AH was the _____ of Imam _____.
2. In the tragedy of Raji a number of missionary forces had been _____.
3. _____ did not become a Muslim but respected the religion and promised to help if a missionary force was sent to the people of Najd.
4. _____ learned Muslims left for Najd and encamped by Bi'r (the well of) _____.
5. When they were attacked by _____'s men the missionaries decided to _____ back.

Answer the following questions:

1. According to Islam why is alcohol so undesirable?

2. What was the strategy used by the Prophet [s] to forbid alcohol?

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3. What was the first step of forbidding alcohol?

4. What made people start to believe that alcohol was bad for them?

5. In the second and fourth verses above what is something else mentioned that Allah has forbidden?

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Chapter 9: Important Events of the Fifth Year AH

The most important historical events of the fifth year of migration are the Battle of Ahzab, the story of Bani Qurayzah and the Holy Prophet's (s) marriage with Zainab daughter of Jahash. According to historians the event that occurred first was the marriage of the Prophet (s) with Zainab.

9.1 Marriage of Zainab Bint-e-Jahash

The Holy Qur'an has narrated the above-mentioned story in the 4th, 6th and 36th to 40th verses of Surah al-Ahzab and has left no room for fabrication of falsehoods. We shall study this event in the light of the most authentic source (viz. the Holy Qur'an) and shall also scrutinize the relevant negative remarks about this event.

9.2 Who Was Zaid Bin Harith?

Zaid was a slave person who belonged to Khadijah. She made a gift of him to the Prophet (s) after their marriage.

When Zaid's father came to Mecca and requested the Prophet (s) to set him free, so that he might take him to his mother and other members of his family, Zaid declined to go and preferred remaining with the Prophet (s).

This spiritual attachment and these deep sentiments existed on both the sides. If Zaid was fond of the morals and sentiments of the Prophet (s), the Prophet (s) also loved him in such a way that he selected him as his son and people began calling him Zaid bin Muhammad instead of Zaid bin Harith. To make this matter formal the Prophet (s) held his hand one day and said to the people of Quraish: "This is my son." This cordial relationship continued to exist till Zaid died in the Battle of Mu'ta and the Prophet (s) was so much moved on this account as if he lost his own son.

9.3 Zaid Marries the Prophet's (S) Cousin (Paternal Aunt's Daughter)

One of the sacred aims of the Prophet (s) was to reduce class distinctions and to bring together all human beings under the banner of humanity and piety. Instead of class distinctions he wanted to introduce that superiority is measured by moral excellence and natural human qualities. Hence, it was necessary to uproot some old Arab customs (i.e. daughters of nobility cannot marry common people). Nothing could be better than starting this with his own family and getting his cousin Zainab, the granddaughter of Abdul Muttalib, married to his former slave Zaid. This showed people that these imaginary barriers should be removed and that when the

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Prophet (s) says: "The criterion of superiority is piety and a Muslim woman is equal to a Muslim man" then he himself is the first to enforce and act upon this law.

The Prophet (s) went to Zainab's house personally and formally asked for her consent to marry Zaid. At first she and her brother were not inclined to accept the proposal, because the old customs had not yet been completely wiped out from *their* minds. Soon afterwards Divine revelation condemned the action of Zainab and her brother in these words:

> ***The believing men and women must not feel free to do something in their affairs other than that which has been already decided for them by Allah and his Messenger. One who disobeys Allah and His Messenger is in plain error. (Surah al-Ahzab, 33:36)***

Zainab bint-e-Jahash gave her consent without any delay and as a result, a lady of noble birth was married to a freed slave of Muhammad (s). In this manner a wrong custom was dispensed with in a practical way.

9.4 Zaid Separates from His Wife

Somehow the marriage started to have problems. Zaid thought of divorcing his wife. When the Prophet (s) came to know that Zaid had wanted to divorce her, he was annoyed and said: "Keep your wife and fear Allah's wrath".

Zaid did not want to ignore Prophet Muhammad (s) but certain circumstances eventually caused the marriage to culminate in divorce.

9.5 Marriage for Banning Another Wrong Custom

A relationship, which has an innate basis, cannot be established verbally (vide 4th and 5th verses of Surah al-Ahzab) and an adopted son of a person cannot become his real son. As such, various orders regarding inheritance, marriage, divorce, etc., appropriate for a real son, cannot apply to an adopted son. For example, a real son inherits from his father and vice versa. Also, a real son's divorced wife cannot marry his father. However an adopted son does not have the same rights in these matters as the real son.

The Arab society used to believe that the same laws applied to an adopted son as they did to a real son. The Prophet (s), therefore, was called upon to eradicate this wrong practice by marrying Zainab, who was previously the wife of his adopted son (Zaid), to remove this unwholesome custom in a practical way from amongst the Arabs (this method is more effective than declaring a law). This marriage had no other reason besides this. In those days none could pick up courage to take such an action since it was thought to be a very shameful act to

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marry the former wife of an adopted son. Almighty Allah, therefore, formally invited the Prophet (s) to perform this task:

> ***When Zaid set her free, We gave her in marriage to you so that the believers would not face difficulties about the wives of their adopted sons when they are divorced. (Surah Ahzab, 33:37).***

We think that this marriage, besides doing away with a wrong custom, also became a great manifestation of equality, because the Prophet (s) married a lady who was previously the wife of his freed slave and in those days such a marriage was also considered to be socially undignified.

This brave step of the Prophet (s) brought forth a torrent of criticism by hypocrites and shortsighted persons and they started to spread the news: "Muhammad has married the wife of his adopted son".

In order to crush such thinking the Almighty Allah revealed this verse:

> ***Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets. (Surah Ahzab, 33:40).***

The Holy Qur'an did not content itself with this only. Allah praised His Prophet (s), who had displayed great valor and bravery in carrying out His orders vide the 38th and 39th verses of Surah al-Ahzab. The gist of these two verses is this:

> ***Muhammad is like other Prophets who conveyed Allah's messages to the people and he does not fear anyone in carrying out His order.***

[text derived from 'The Message' by Ayatullah Jafar Subhani (al-islam.org/message)]

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9.6 Worksheet: Important Events of the 5th AH (Marriage of Zainab Bint-e-Jahash)

Choose the correct answer:

1. Zaid bin Harith was:
    a. A former slave owned by Khadijah
    b. Prophet Muhammad's friend
    c. Prophet Muhammad's (s) cousin
    d. A stranger Prophet Muhammad had met on the street

2. When Zaid's father came to Mecca and requested the Prophet (s) to set him free, so that he might take him to his mother and other members of his family;
    a. Zaid declined to go and preferred remaining with the Prophet (s).
    b. Prophet Muhammad requested Zaid not to go
    c. Lady Khadijah did not want him to go
    d. None of the above

3. The Prophet (s) was so fond of Zaid that people began calling him _____instead of Zaid bin Harith:
    a. A Prophet
    b. An Imam
    c. Zaid bin Muhammad
    d. The Prophet's (s) brother

4. Prophet Muhammad wanted Zaid to marry Zainab binte Jahash because:
    a. Reduce class distinctions
    b. Bring together all human beings under the banner of humanity
    c. Introduce that superiority is measured by moral excellence
    d. All of the above

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5. At first Zainab and her brother did not want to accept the proposal because

    a. The old customs had not yet been completely wiped out from *their* minds
    b. They had not really accepted Islam yet
    c. Their parents told them not to accept
    d. All of the above

6. What made Zainab accept was

    a. The pressure from her family
    b. The wealth possessed by Zaid bin Harith
    c. Her friends that told her she would be very happy if she accepted
    d. The Divine revelation that condemned her action

7. When the Prophet (s) found out that Zaid had wanted to divorce Zainab he:

    a. Got very annoyed
    b. Warned Zaid to fear Allah's wrath
    c. Discouraged the divorce
    d. All of the above

8. Arab society used to believe that the same laws applied to an adopted son as they did to a real son
    a. True
    b. False

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Answer in complete sentences.

1. What was the reason for the Prophet's (s) marriage to Zainab?

2. What did this marriage become a great manifestation of?

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Chapter 10: Important Events in the Fifth Year AH cont'd

10.1 Battle of Ahzab

When the Jews of Bani Qaynqaa were expelled from Medina because of their trouble making, their sister tribe, the Bani Nuzayr, were very angry. They became deadly enemies of Islam and waited for an opportunity to do the Muslims harm.

Once, the Holy Prophet (S) and some of his companions went to the fort of the Bani Nuzayr. While he waited outside the fort, the Jews sent one of their men to climb out from inside and kill him by throwing a huge rock on his head. The Holy Prophet (S) came to know of this treacherous scheme just in time and immediately left the place. Since the Bani Nuzayr had broken the treaty that they had signed, the Holy Prophet (S) gave them ten days to leave Medina. After some resistance, they left Medina, demolishing their houses so that the Muslims could not occupy them. They were allowed to take away all the possessions that they could carry, except for weapons of war. Some of them went to Syria and others settled with the Jews of Khyber.

On settling down at Khyber, the Banu Nuzayr became determined to take revenge on the Muslims. They contacted the Quraish in Mecca and 20 leaders from the Jews and 50 from Quraish signed an agreement in the Holy Kaaba that so long as they lived, they would fight the Holy Prophet (S). Thereafter, the Jews and Quraish contacted their allies and sent agents to a number of tribes for help. In this way, 10,000 soldiers gathered. They then marched upon Medina under the command of Abu Sufiyan.

When the news of these preparations reached Medina, the Holy Prophet (S) consulted his companions. Salman Farsi advised to dig a deep and wide ditch on the unprotected side of Medina. This plan was accepted and the Muslims were divided into parties of 10, and each party allotted 10 yards to dig.

The Holy Prophet himself participated in this task. The ditch or moat (Khandaq) was completed in time, just three days before the forces of the enemy reached Medina. They camped a few miles outside Medina. The Muslims could gather only 3,000 men to oppose this huge army.

The enemy was astonished to see the moat because it was a new thing for Arabs. They tried day and night to cross over, but each time the Muslim soldiers repelled them. The enemy began to shower arrows and stones at the Muslims in their frustration.

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Finally, some of the Quraish's warriors - including the famous Amr bin Abdiwad - succeeded in crossing the moat at a point where it was not very wide. Amr was one of the best warriors in all of Arabia. In battle he was considered equal to 1,000 warriors. He began to challenge the Muslims to fight, but his reputation made them hesitate. Three times the Holy Prophet (S) urged the Muslims to fight Amr. Each time only Imam Ali (A) stood up. Finally, the Holy Prophet (S) allowed him to go, giving him his own sword and tying a special turban on his head. As Imam Ali (A) went to the battlefield, the Holy Prophet (S) exclaimed, "The whole Faith is going to fight the whole Infidelity". A fierce battle followed.

For a time, so much dust covered both warriors that nobody knew what was happening. Amr sent a murderous blow to the head of Imam Ali (A). Although Imam Ali (A) blocked it with his shield, Amr's sword broke through and inflicted a serious cut on his head. Imam Ali (A) then struck a blow to Amr's feet that brought Amr down. Suddenly the shout of "Allahu Akbar" was heard from Imam Ali (A) as he chopped off Amr's head. The killing of Amr shocked the other warriors who had crossed the moat, and they fled away.

Severe winter was causing the enemy’s horses to perish and their food was almost finished. Also, a fierce storm raged which uprooted the tents of the enemies, sending their belongings flying on all sides, and causing terror in their ranks. The Meccans and Jews fled away from the battle field, too. This battle is known as Ahzab (Battle of the Tribes) or Khandaq (Battle of the Moat) and the Muslims emerged victorious in spite of their fewer numbers. The Holy Qur'an says:

> ***O you who believe! Remember the blessing of Allah unto you when the tribes came to you. We sent upon them a strong wind and an army that you did not see. And Allah sees all that you do. Ahzab, 33:9***

The battle was brought to an end because of three factors:
The Holy Prophet (S) signed an agreement of peace with some of the tribes who had gathered to fight the Muslims.
The enemy was demoralised at the death of Amr ibn Abdiwad.
The severe winter caused the enemies' horses to perish and their food was almost finished.

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10.2 Worksheet: Important events in the 5th Year AH (Battle of Ahzab)

Fill in the blanks:

1. Where did the Jews of Bani Nuzayr move to after being taken out of Medina? In _____ and with the Jews of _____.

2. Who did they (the Jews of Bani Nuzayr) contact so that they could fight the Muslims? _____.

3. 10,000 soldiers gathered. They then marched upon Medina under the command of _____.

4. _____ advised to dig a deep and wide ditch on the unprotected side of Medina.

5. Another name for Ditch or Moat? _____

6. _____ killed an enemy soldier called Amr bin Abdiwad who crossed over the ditch.

7. Another name for Battle of Khandaq? _____

8. The Muslims lost this battle.

TRUE FALSE

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9. One of the reasons why the battle was brought to an end was because the severe winter caused the enemies' horses to die their food was almost finished.

TRUE FALSE

10. The death of Amr bin Abdiwad _____ the enemy adding to the reason why the battle was brought to an end.

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Battle of Khandaq crossword to be scanned

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Chapter 11: Important Events in the Sixth AH

In the sixth year of migration the military power of the Muslims was appreciably strong, so much so that their special units could freely approach places adjoining Mecca and then return. However, this military strength had not been acquired to conquer the territories of the tribes or to seize their properties.

If the polytheists had not deprived the Muslims of their freedom, the Prophet would not have purchased even one sword and would not have dispatched even one soldier. As, however, the Muslims and their missionary parties were continuously threatened by the enemies, the Prophet was naturally and morally obliged to strengthen the defensive power of Islam.

The real causes of these battles, which took place up to the sixth year of migration and in fact up to the last moment of the Prophet's life, were as follows:

1. To give replies to the cowardly attacks by the idolaters (like the Battles of Badr and Uhud and the Battle of the Ditch).
2. To punish the tyrants, who had killed the Muslims or their missionary parties in the deserts or at far-off places, or those who had violated the pacts concluded by them with the Muslims (such as the battles fought against the three tribes of the Jews).
3. To neutralize the enthusiasm that was brewing up amongst the tribes who wished to collect force to attack Medina. Most of the skirmishes took place on this account.

11.1 Battle of Bani Mustaliq

Bani Mustaliq were a branch of the tribe of Khuza'ah who were the neighbors of Quraish. Reports were received in Medina that the chief of the tribe intended to besiege Medina. As on other occasions, the Prophet decided to check this mischief and, therefore, marched towards the tribe of Bani Mustaliq along with his companions and encountered them by the Well of Marysi'. Fighting started between the two parties. The valor of the Muslims and the fear it caused among the Arab tribes made the enemies disperse after a brief skirmish, in which ten of their men and one Muslim (by mistake) were killed. Consequently a large booty fell to the share of the army of Islam.

Text derived from *The Message* by Ayatullah Jafar Subhani (al-islam.org/message)

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11.2 The Pledge of Ridhwaan

In 5 A.H. the Holy Prophet (S) had received the commandment of Allah making Hajj Wajib on all Muslims. In the following year (the 6th AH) he dreamt that he was actually performing the Hajj along with his companions. He therefore decided to perform Hajj that very year.

The Holy Prophet (S) announced to the Muslims that he intended to go for pilgrimage to Mecca in the month of Dhilqad of 6 A.H. About 1,400 Muslims prepared to accompany the Holy Prophet (S) to Mecca.

The Holy Prophet (S) ordered Muslims not to carry any arms other than swords. Along the journey, the Holy Prophet (S) and his companions put on their Ihram, and chose 70 camels for sacrifice during the Hajj.

After traveling through rough country, they reached a place where there was a well by the name of Hudaybiyyah, 10 miles from Mecca.

Here, the Holy Prophet (S) ordered the Muslims to stop and pitch their tents. He then sent a message to the Quraish that he wished to enter Mecca for Hajj. He also let them know that he had come in peace and wished to settle matters by discussions.

The Holy Prophet (S) sent Uthman bin Affan, who was the nephew of Abu Sufiyan, the chief of the Meccans to act as representative of the Muslims and go to Mecca.

Because he was related to Abu Sufiyan, Uthman was warmly received in Mecca. The Quraish told him that he was free to do the Hajj himself, but they would not allow the rest of the Muslims to enter the city. Uthman refused to perform the Hajj alone, so he was detained in Mecca.

When Uthman did not return, the Muslims feared that he had been killed. The Holy Prophet (S) said that there was a possibility of battle breaking out, so he took a solemn oath of allegiance from the Muslims that they would support him even in the face of death. This famous allegiance was taken under an acacia tree, and is known as the **Pledge of Ridhwaan**. The event has been mentioned in the Holy Qur'an as follows:

> ***Indeed Allah was well pleased with the believers when they pledged their allegiance to you under the tree. He knew what was in their hearts so He sent down peace on them and rewarded them with an immediate victory.***
> ***Fath, 48:18***

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Soon afterward, Uthman returned from Mecca, safe and unharmed. With him was a man called Suhail who was sent by the Quraish with instructions to settle the dispute peacefully. As a result of the discussions between Suhail and the Holy Prophet (S), a peace treaty was signed between the Muslims and the Quraish. This was known as the treaty of Hudaybiyyah.

11.3 Treaty of Hudaybiyyah

The conditions of the treaty were:

1. The Muslims should return to Medina that year **without** performing Hajj.
2. They could **return the next year** but their stay would not exceed 3 days.
3. The Muslims should not bring any arms with them except sheathed swords.
4. There would be no war between the Quraish and the Muslims for **10 years**.
5. Any idolater or Meccan Muslim visiting Medina without permission of his tribe would be sent back to Mecca, but a Muslim of Medina going to Mecca without permission would not be allowed to return.
6. Any tribe of Arabia would be free to join any of the parties to the treaty and this treaty would also bind the allies.

Although some of these terms seemed to be against the interests of the Muslims, it proved not to be the case. The treaty actually brought welcome peace to Arabia after a long period of unrest. In the 2 years after this treaty, more people accepted Islam than in the whole 19 years since the beginning of the Holy Prophet's (S) mission.

In the following year, the Prophet (S) and 2000 Muslims went to Mecca to perform Umrah. After 3 days, the Muslims left according to the agreement of the Treaty.

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11.4 Worksheet: Important Events in the Sixth Year AH

Short Answer Questions:

1. Name 3 causes for the battles that took place in Islam?

2. Which battle took place in the 6th AH?

3. What was the status of the army of Islam at this point?

4. Why did this battle take place?

5. How many years after Hijrah did the Prophet (S) decide to perform Hajj and go to Mecca?

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Fill in the blanks or choose the correct answer:

6. The Muslims stopped and pitched their tents 10 miles from Mecca near by a well. This place was known as _____.

7. The Holy Prophet (S) sent Uthman bin Affan, a _____ of Abu Sufiyan to go to Mecca as a representative of the Muslims.

8. With a possibility of a battle breaking out, The Prophet (S) took an oath from the Muslims. This famous oath is known as: The _____ of _____.

9. In this allegiance to the Prophet (S), the Muslims said that they would:

   - Support him in the face of death
   - Perform Hajj this year with him
   - Make peace with the Meccans

10. A peace treaty was signed between the Quraish and the Muslims.

    TRUE FALSE

11. Did the Muslims go to Mecca to perform Hajj that year?

    YES NO

12. According to the treaty, any idolater or Meccan Muslim visiting Medina without permission of his tribe would be sent back to Mecca, but would a Muslim of Medina going to Mecca without permission be allowed to return?

    YES NO

13. This peace treaty said that there would be no war between the Muslims for a period of

    10 years 2 years

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14. This treaty brought peace to Arabia after a long period of unrest and battles. In the 2 years after this treaty, more people accepted Islam than _____since the beginning of the Holy Prophet's (S) mission.

- in the whole 19 years
- in the whole life of Prophet Muhammad (S)
- in the whole lifetime of any Prophet

15. In the following year, the Prophet (S) and 2000 Muslims went to Mecca to perform _____.

- Hajj
- a miracle
- Umrah

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Chapter 12: Important Events in the Seventh Year AH

12.1 Invitation of States to Islam:

The Peace Pact of Hudaybiyyah relieved the Prophet (s) of worries from the southern part of Mecca. He seized the opportunity and started correspondence with the rulers of the time, the chiefs of the tribes and the religious leaders of the Christians, presenting his religion to the nations of that period. By this time the religion had gone a step forward from a merely simple belief and had assumed the shape of a universal faith. It could now bring entire humanity under the banner of monotheism and sublime social and ethical teachings.

At the time there were four powerful states around Arabia: Iran; Byzantine, known as Rome among the Arabs; Egypt which had been part of the Byzantine Empire but now independent; and Abyssinia, which lay to the south of Egypt and whose influence extended to other populated areas in Africa.

The Holy Prophet (s) sent a letter inviting Khusro Parvez, the emperor of Iran to Islam. Khusro flew into a rage, tore the letter to pieces and rudely turned the messenger out of his court.

Hercules, the Kaiser of Rome, received the messenger with honor and was impressed with the contents of the letter inviting him to Islam. However he was afraid that if he openly declared himself as a Muslim, the influential Christian priests would remove him from power. Nevertheless, he wrote a letter to the Prophet (s) expressing his faith and devotion to him and sent him several presents.

The ruler of Egypt read the Prophet (s) letter and thought over the contents for a long time but was not prepared to give up his position as the head of the Coptic Church. He wrote a letter of regret to the Prophet (s).

Negus, king of Abyssinia, received the messenger of the Holy Prophet (s) with great respect and kissed the letters before reading them. On reading the invitation to Islam, he immediately recited the kalima and became a Muslim. He also obeyed the request of the Prophet (s) regarding the arrangements for the return of the Muslims and sent his own son with them.

These were the first steps that the Prophet (s) took after a nineteen-year conflict with the obstinate Quraish. And if the internal enemies had not kept him busy in bloody battles he would have invited the distant nations to Islam much earlier. However, the cowardly attacks of the Arabs had obliged him to spend a major part of his time in the defense of Islam.

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At present the texts of 185 letters that the Prophet (s) wrote to the princes, kings, chiefs of the tribes and distinguished spiritual and political personalities are available to us. Historians have preserved them in their records. All these letters show that the method of invitation adopted by the Prophet (s) was that of logic and not that of war and the sword.

12.2 Battle of Khyber

Another notable event of this year was the battle of Khyber. To the north of Medina was situated a fertile land known as the Valley of Khyber. 20,000 Jews who were skilled in farming and warfare populated the area. They had built seven strong forts in Khyber to protect themselves from any attack.

When the Jewish tribes of Bani Qaynqaa and Bani Nuzayr were expelled from Medina because of their plots against Islam, some of them settled at Khyber. Here, they continued in their old ways, encouraging and helping the Arab tribes to harm the State of Islam.

Even after the Jews had lost against the Muslims in the Battle of Ahzab, they remained a source of danger to the Muslims. To remove this source of danger, the Holy Prophet (S) decided to advance his army to attack the forts. The siege of the forts began.

As the siege continued, the Muslims began to run out of food and were forced to eat the meat of horses, which is Makruh but not Haraam to eat.

At this difficult time, one shepherd who tended the sheep of the Jews approached the Holy Prophet and became a Muslim. When he asked what he should do with the sheep that were in his care, the Holy Prophet (S) told him in clear terms in the presence of hundreds of hungry soldiers, *"In my religion, the breach of trust is one of the greatest crimes. Take the sheep to the gate of the fort and hand them over to their owners".*

By his action the Holy Prophet (S) showed clearly that he was not in Khyber to conquer land and wealth, but his aim was to remove the threat to Islam from the Jews. In spite of the needs of his men, he would not permit the unlawful use of the enemy's property.

As days went by, Muslims captured one fort after another. They then turned their attention to the forts that were very heavily guarded. They could not gain victory over these even after trying for ten days.

Finally, the Holy Prophet (S) made a famous announcement. He declared:

> *"Tomorrow I shall give the standard to a person who loves Allah and the Prophet and who is loved by Allah and the Prophet, and Allah will accomplish the conquest of this fort at his*

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hands. He is a man who has never turned his back to the enemy and does not run away from the battlefield".

All the soldiers were curious to learn whom that person would be, and the next morning they gathered around the Holy Prophet (S) to see who would be chosen to lead the soldiers. The Holy Prophet (S) asked, *"Where is Ali?"*

He was informed that Imam Ali (A) was suffering from an eye infection so severe that he was unable to see. The Holy Prophet (S) ordered that Imam Ali (A) be brought to him. When Imam Ali (A) came, the Holy Prophet (S) rubbed his eyes and prayed for his recovery. The eyes of Imam Ali (A) were instantly cured and he never had trouble with them again.

The Holy Prophet (S) then ordered Imam Ali (A) to advance against the enemy. He told him to ask the chiefs of the forts to accept Islam. If they refused he was to ask them to surrender and live freely under Muslim protection and pay tax to the Muslim state. If this offer was also refused, then he should fight.

Imam Ali (A) approached the forts wearing a strong coat of armor and carrying his twin-tongued sword, Dhulfiqar.

The Jews sent out one of their best warriors, Harith the brother of Marhab, to fight the Muslims. The soldiers of Islam were struck with fear when they saw the powerful Harith advance toward them. However, Imam Ali (A) met his challenge and after a brief fight, Harith lay dead on the ground.

The death of his brother enraged Marhab. He came out of the fort fully armed and in a deadly mood. He was dressed in a heavy coat of armor and wore on his head a cap made of stone that he had covered with a helmet. As he challenged the Muslims, he recited his war poem stating,

"The walls of Khyber testify that I am Marhab. I am the best of warriors and those who face me in the battlefield are colored with their own blood."

Imam Ali (A) stepped forward and recited his own poem, stating,

"I am the person whose mother named him Haider, a wild lion. In battle I make short work of my enemies."

The words of Imam Ali (A) were carefully chosen. He knew that Marhab had been recently having bad dreams about being ripped apart by a lion and his words therefore caught Marhab by surprise and disturbed him. Still, Marhab advanced with a terrible fury, determined to use all his skill to avenge his dead brother.

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The blows of the two warriors struck awe in the hearts of the onlookers. Suddenly Marhab plunged his three-pronged lance towards Imam Ali, who avoided the thrust and struck a powerful blow to the head of Marhab. The sword of Imam Ali (A) broke through the helmet, stone cap and head of Marhab and finally stopped at his teeth.

A silence fell as the Jews unbelievingly watched their champion fall dead. As he shouted *"Allahu Akbar"* in victory, several experienced Jewish soldiers surrounded Imam Ali (A). However, they could not match his skill and soon they lay dead.

During the fight someone struck a blow at Imam Ali (A), breaking his shield. He turned to the gate of the fort and wrenched it off its hinges and used it as a shield. When he finally threw it away, even 10 Muslims could not lift it. Imam Ali (A) later commented that he had lifted the gate by the strength granted to him by Allah due to his firm faith in the Day of Judgment.

As a result of the bravery of Imam Ali (A), the fort was taken and soon all forts were within the hands of the Muslims. Muslims lost 20 men in this battle while the Jews lost 93 men. After the victory the Holy Prophet (S) restored all the land of the Jews to them with the orders that half of the profit from their agricultural activity should be given over to the Muslims in return for protection.

(Text derived from *The Message, al-islam.org* by Ayatullah Jafar Subhani and Minnesota Dinyat book 7)

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12.3 Worksheet: Important Events in the Seventh Year AH

1. In the 7th AH, the states surrounding Arabia were:

    i. Iran and Byzantine
    ii. France
    iii. Egypt and Abyssinia
    iv. Both a and c

2. The person that was rude and tore the invitation letter from Prophet Muhammad (s) was:

    i. Khusro Parvez
    ii. Hercules
    iii. Negus
    iv. Saad

3. The Prophet's (s) strategy of spreading the religion of Islam to the whole world was one of _____ and not of _____ alone.

    i. Friendship; enemies
    ii. Logic; war
    iii. Anger; peace
    iv. Revenge; anger

4. To the north of Medina was a land where some of the Jews who had been expelled from Medina had settled. This was known as the

    i. The Khyber Pass
    ii. Fort of Khyber
    iii. Valley of Khyber
    iv. Valley of Abu Talib

5. Here the Jews continued to encourage and help the Arabs to harm the _____. So they were an imminent threat to Muslims.

    i. Wildlife
    ii. People of Medina
    iii. Enemies of Islam
    iv. State of Islam

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6. The Jews had built 7 forts to protect themselves. The Muslims attacked these one by one. The last ones, that that were heavily guarded were the most difficult to conquer. That was when Prophet Muhammad (S) announced he would give the _____ to a person who is loved by _____ and the Prophet (S).

    i. Standard; Allah
    ii. Award; everyone
    iii. Prize; the army
    iv. Trophy; Arabs

7. That person was _____ whose eye was miraculously cured by the _____.

    i. Salman Farsi; Imam Ali (a)
    ii. Imam Hussein (a); Imam Ali (a)
    iii. Imam Ali (a); Prophet Muhammad (s)
    iv. Marhab; Harith

8. The Holy Prophet (s) asked Imam Ali (a) to first _____ then if they refused he was to_____ then if this offer was also refused he should _____.

    a. Ask the chiefs of the forts to accept Islam
    b. Ask them to surrender & live under Muslim protection by paying tax
    c. Fight

    i. a, b, then c
    ii. b, a, then c
    iii. c, a, then b
    iv. Prophet Muhammad (s) did not ask Imam Ali (a) to do any of these.

9. Marhab and Harith were both defeated and killed by:

    i. Prophet Muhammad (s)
    ii. Imam Ali (a)
    iii. Imam Hassan (a)
    iv. Abul Fadhlil Abbas (a)

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Short Answer Question:

10. What happened to the gate of the fort and how was this possible?

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Chapter 13: Important Events in the Seventh AH cont'd

The story of Fadak and the lapsed Umrah were two other important events of the seventh year after migration.

13.1 The Story of Fadak

The Jewish village of Fadak was a fertile territory 180 kilometers north of Medina. The chief of the village preferred peace and in return for the protection of the Muslims, he agreed to give half of the produce of the region to the Holy Prophet (S).

According to the rules of Islam, the lands conquered through war and military power are the property of all the Muslims and their administration lies with the ruler of the Muslims. However, those lands that are submitted to the Muslims without war, as in the case of Fadak, belong to the Holy Prophet (S) and after him, to the Holy Imam (A) of the time. They have the right to distribute such properties as they see fit. This is evident from the following verse:

> ***Whatever God has bestowed on His Prophet from the people of the towns is for God and the Prophet and his relatives and the orphans and the needy and the wayfarer, so that it may not circulate among the rich ones of you...***
> ***Hashr, 59: 7(Part)***

The land of Fadak thus came into the possession of the Holy Prophet (S), and when the following verse was revealed, he made a gift of Fadak to his dear daughter Bibi Fatimah (A).

> ***And give the kinsman his due, and the needy and the wayfarer…***
> ***Bani Israa'il, 17 : 26(Part)***

However, after the Holy Prophet (S) passed away, Abu Bakr took Fadak away from Bibi Fatimah (A). Bibi Fatimah (A) decided to contest her right by legal means.

Even then, Abu Bakr would not agree and he quoted a fake tradition saying,

> *"The Holy Prophet has said, `We the group of Prophets do not inherit, nor are we inherited and what we leave is for alms.'"*

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This was a blatant lie and moreover no one but Abu Bakr claimed to have heard it.

Bibi Fatimah (A) then gave an eloquent lecture in which she first explained about the Oneness of Allah and the nature of the mission of her father. She then proved that Abu Bakr was lying by quoting the following verse:

And Sulayman inherited Dawud... Naml 27: 16(Part)

Although Abu Bakr was ashamed of his conduct and decided to return Fadak to her, Umar al-Khattab felt that Fadak was still not proven as hers. So Bibi Fatimah could not get it back.

After this, Fadak remained in the hands of successive rulers until the time of the Umayyad Caliph Umar bin Abdul Aziz, who returned it to Imam Muhammad al-Baqir (A). However, the next Caliph took it away and it remained with the Bani Ummayah Caliphs until their rule ended. During the rule of the Bani Abbas it was returned briefly, but then taken away forever.

13.2 The Lapsed Umrah

One of the conditions of the Peace Treaty of Hudaybiyyah was that the Muslims would be permitted to visit Mecca the following year. They would be allowed to stay there for three days to carry out their religious duties.

After a year had passed, the Holy Prophet (S) declared that the Muslims should prepare for the Umrah, the minor Hajj. Everyone met the announcement with great joy especially the Muhajirs, who had not seen their relatives and hometown in seven years. 2,000 Muslims prepared to make the journey.

The Holy Prophet (S) put on his Ihram in the mosque and the others followed him. Then the Muslims proceeded to Mecca reciting the Talbiyyah (Labbayk, Allahumma Labbayk - Here I am, my Lord, here I am). They took with them 80 camels for sacrifice. The sight of this caravan, which possessed so much majesty and dignity, made many idolaters inclined towards Islam. As a result, many became Muslims.

One of the conditions of the treaty was that, when entering Mecca, the Muslims should be unarmed except for a single traveler's sword. The Holy Prophet (S) knew that this made them vulnerable to attack from the Quraish, whom he did not trust. Therefore, he sent 200 well-armed men in a valley near Mecca and to wait there for his arrival.

When the Quraish learnt of this action of the Holy Prophet (S) they realized that it was useless to plan any surprise attacks on the Muslims. They therefore opened the gates of Mecca and vacated

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the city for the nearby mountains and hills. From here, they could observe all their activities of the Muslims during their three days' stay.

The Holy Prophet (S) entered Mecca with the Muslims and the sound of "Labbayk" echoed throughout the city, filling the Meccans with awe. He performed Tawaaf of the Holy Kaaba while mounted on his camel.

At this stage he ordered that the Muslims join him in saying:

> *"There is no god but Allah. He is One and Matchless. He has acted according to his promise (He had promised that the Muslims would visit the Holy Kaaba soon). He helped His servant. He raised the army of One God to the highest rank and condemned the armies of the idol worshippers to loneliness".*

On that day all the centers of pilgrimage and the places where ceremonies of Umrah are performed, including Masjid ul Haraam, the Holy Kaaba and the hills of Safa and Marwa were under the control of the Muslims.

Seeing the Muslims perform their sacred rites at these places made a great impact on the leaders of the Quraish, and now they finally believed that this mighty religion and its leader could never be stopped.

The time for noon prayers arrived. The Holy Prophet (S) ordered Bilal to recite the Adhaan. Bilal climbed onto the roof of the Holy Kaaba, and loudly announced the call to prayer.

Afterwards, the Holy Prophet (S) led the Muslims in performing Sa'ee between the hills of Safa and Marwa. Some people had spread the rumor that the Muslims had become weak due to the poor climate in Medina. To show them that they were wrong, the Holy Prophet (S) did "Harwala" during part of the Sa'ee, and the Muslims followed him. Harwala is a type of quick walking, just short of running.

Then the Muslims sacrificed their camels, came out of the state of Ihram and had their hair cut. The Prophet then asked 200 Muslims to replace the soldiers at the valley so that they could come and perform their Umrah too.

The rites and ceremonies of Umrah came to an end. The Muhajirs went to their homes to meet their relatives. They also invited some Ansar to their homes to return some of the hospitality that the Ansar had shown them on their arrival in Medina.

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The short visit of the Muslims and the glory of Islam had made a deep impression on the minds of the citizens of Mecca. Many of them were left with a longing to learn more about the religion and the conduct of the Muslims had won a greater victory than any war.

The Holy Qur'an says:

> ***Allah made the dream of His messenger come true for a genuine purpose. If Allah wills, you (believers) will enter the Sacred Mosque in security with your heads shaved, nails cut and without any fears in your heart. Fat'h, 48: 27***

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13.3 Worksheet:_Important Events in the Seventh AH cont'd

Circle the correct answer:

1. The Holy Prophet (s) gave Fadak to his daughter Bibi Fatimah (a)

    a. As a gift, after a revelation from the Qur'an to do so.
    b. As a loan, since Bibi Fatimah (a) asked for one.
    c. As a reward
    d. None of the above

2. The person that stole Fadak away from Bibi Fatimah (a) after the Prophet (s) passed away was

    a. Yazeed
    b. Muawiyah
    c. Umar
    d. Abu Bakr

3. "*We the Prophets do not inherit…"* was

    a. A fake tradition quoted by the person who stole Fadak.
    b. An important tradition to remember
    c. A tradition that nobody else had heard of
    d. Both a) and c)

4. The famous Qur'anic quote of Bibi Fatimah (a) in response to the fake tradition was: "And _____ inherited _____."

    a. Dawud; Sulayman
    b. Sulayman; Dawud
    c. Muhammad; Ali
    d. Ali; Hassan

5. According to the rules of Islam lands that are submitted to the Muslims without war, as in the case of Fadak, belong to the Holy Prophet (S) and after him, to the Holy Imam (A) of the time.

    a. True

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b. False

6. The Prophet waited _____ after the signing of the Peace Treaty of Hudaybiyyah before going to Mecca to perform Hajj.

    a. Two years
    b. One month
    c. 6 months
    d. One year

7. Talbiyyah refers to the call that means 'here I am, my Lord, here I am'

    a. True
    b. False

8. The Prophet (s) sent 200 well armed men to a valley near Mecca to

    a. Fight against all Non- Muslims
    b. Protect the pilgrims against an attack from the Quraish
    c. Protect the people of that valley
    d. None of the above

9. The majesty and dignity of the Muslims performing their religious rituals at the sacred sites highly impressed the Quraish and made them realize that Islam and its leader could never be stopped.

    a. True
    b. False

10. Harwala refers to

    a. Hajj
    b. Umrah
    c. A type of quick walking
    d. Holy Places

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Chapter 14: Important Events in the 8th Year AH

14.1 The Battle of Mu'ta

By 8 A.H. there was security in most of Arabia and the call of Islam had extended to many parts. The Jews in the north and the Quraish in the south had been subdued by the victories of the Muslims in battle and they did not pose a threat any longer.

The Holy Prophet (S) sent envoys to neighboring countries and invited their rulers to embrace Islam. Some of these envoys were well received, while others were mistreated and even killed. One such envoy, Harith bin Umayr Azdi was sent with a letter to the ruler of Syria. Before he could reach his destination, he was captured at Mu'ta by Shurahbil, the governor of the ruler of Syria in the border towns. Disregarding the universal law about the safety of envoys, Shurahbil killed Harith. In a separate incident, 15 missionaries sent to the Syrians were also killed.

When the Holy Prophet (S) received the sad news, he was deeply grieved and decided to punish Shurahbil and those who obstructed the spread of Islam. He gave orders for Jihad and 3,000 men assembled a military station of Medina. He instructed the army to march towards Mu'ta and first invite the people to become Muslims. If they accepted Islam, the murder of the envoy would not be avenged but if they resisted, the Muslims should fight against them in the Name of Allah.

Ja'far bin Abu Talib was appointed as the commander of the army and the Holy Prophet (S) said that if Ja'far was killed then Zaid bin Harith would lead them, and if he were killed then Abdullah bin Rawaahid would assume command. If he too was killed, then the Muslim army should select their commander from amongst themselves. Before dispatching the expedition, the Holy Prophet (S) instructed them to observe the following rules:

1. Not to interfere with the monks and nuns who were worshipping in their monasteries.
2. Not to lift their hand against any women, children or old people.
3. Not to cut down trees or destroy buildings.

These instructions were an example of the Holy Prophet's (S) vision and the efforts he was making to bring about changes and reforms in all walks of life, in a period in Arabia when no scruples were exercised, particularly in war. He was teaching people to respect innocent lives and property.

In response to the news of the march of the Muslim army, Hercules of Rome and the Syrian Ruler sent their best troops to the borders and Shurahbil gathered an army of 100,000 soldiers. In

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addition to being hopelessly outnumbered, the Muslims were also facing a professional army. Due to their constant wars with Iran, the Romans had become experts in war strategy and tactics. They were also equipped with better weapons and transport. Also, the Romans had the advantage that they were fighting at home while the Muslims were in a foreign land.

Despite being in a weaker position, the Muslim forces gave a heroic account of their valor. Ja'far divided his men into 3 divisions and the armies met near Mu'ta. The battle began with single combats but soon turned into a full-scale war. The Muslims fought courageously but soon the differences in number proved too great. Ja'far was surrounded and lost one arm and then the other. Eventually, he was killed with a blow to the head and after him Zaid and then Abdullah were also martyred.

The Holy Prophet (S) was much grieved at the loss of Muslim lives and especially that of his cousin Ja'far. He saw in his dream that Ja'far had been given 2 wings like angels in heaven and since then Ja'far in known as Tayyaar - the one who flies.

Two years after the death of the Holy Prophet (s) a powerful Muslim army did return to Syria and conquer the Romans in the battle of Yermuk, bringing a large part of Syria under Islam.

14.2 The Conquest of Mecca

Another notable event of the 8th AH was the conquest of Mecca. In the 6 A.H., the chiefs of the Quraish of Mecca and the Holy Prophet (S) had signed the treaty of Hudaybiyyah. An important part of this treaty said that there would be **no fighting** between the **two parties or their allies.**

In the years following the treaty, there was general peace and the Muslims went freely to Mecca to perform their pilgrimage in the presence of thousands of idol worshippers who were the enemies of Islam.

There was one exception to this though; the Quraish had encouraged a tribe to launch an unexpected attack on another tribe (the Bani Khuza'ah), who were allies of the Muslims and under their protection.

The Bani Khuza'ah, who were caught by surprise could not offer much resistance and were killed in their beds and in prayers.

When the news reached the Holy Prophet (S), he promised to avenge the innocent blood of the Bani Khuza'ah.

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The Holy Prophet (S) decided to use this opportunity to bring Mecca under the control of Islam once and for all. He planned to move swiftly and secretly to Mecca with a huge army. He hoped that when the Meccans would be faced with a powerful army that appeared by surprise, they would lose heart in fighting.

According to this plan, the Holy Prophet (S) gathered together the Muslim army on the 10th of Mah-e-Ramadhan 8 A.H., and marched towards Mecca with about 10,000 men.

The Muslim army finally stopped to camp a few miles from Mecca. The Meccans, who were unaware of the Muslim presence, were shocked when they suddenly saw the hills around Mecca light up with hundreds of fires from the Muslim camp.

Abu Sufiyan and some other chiefs of the Quraish came out of Mecca to investigate. He was met by **Abbas,** who protected him from the swords of the Muslims and guided him to the Holy Prophet's (S) tent.

When the Holy Prophet (S) saw him, he said, "Has the time not come for you to accept that there is no god but Allah?" However, Abu Sufiyan was not very willing to give up his belief in idols. Seeing him hesitate, Abbas warned him that if he waited for much longer, his life would not be safe. Abu Sufiyan realized the danger he was in, and accepted Islam, although in his heart the hatred for the Holy Prophet (S) burned as strong as ever. He went back and told the Meccans what he had seen and added that it would be impossible to attack an army so large and well equipped.

The Holy Prophet (S) entered the city of Mecca with great dignity riding on his camel al-Qaswa. Nobody stood to oppose him.

Each unit of the Muslim army entered the city through different gates. Soon, the entire city of Mecca surrendered to the Muslims. The Holy Prophet (S) won the hearts of the Meccans by saying that he would take no revenge for their past actions, and that they were all free.

As the Holy Prophet (s) performed tawaaf he knocked down the three idols at the door of the Kaaba and recited the following verse from the Holy Qur'an:

> ***Say, "Truth has come and falsehood has been banished; and falsehood is certainly doomed to banishment."*** ***Surah Bani Israa'il, 17:81***

The Holy Prophet (S) then entered the Holy Kaaba to clear it of the idols that were in there. He broke many idols himself. Some of them were placed too high for him to reach, so he asked Imam Ali (A) to stand on his shoulders and pull the idols down. Thus, the last traces of idol worship were removed from the Holy Kaaba and Masjid ul Haraam.

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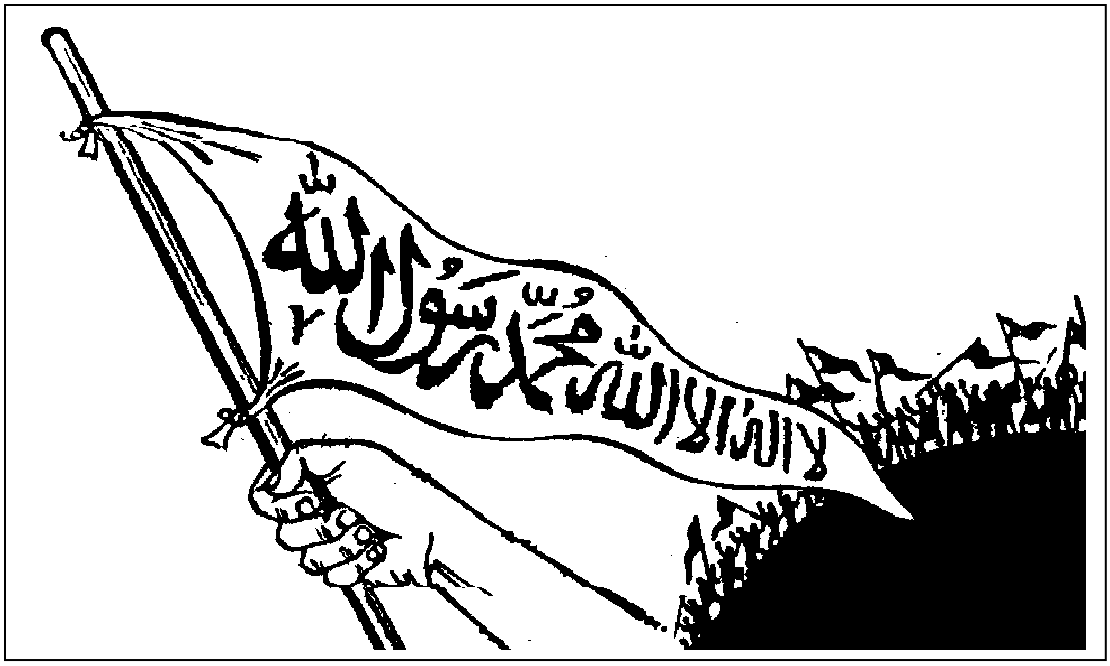
By now the time for Dhuhr prayers had set in. The Holy Prophet (S) asked Bilal to recite the Adhaan. All the Muslims offered their prayers led by the Holy Prophet (S), who then delivered a speech in which he told the message of Islam. The entire population of Mecca then offered their allegiance to the Holy Prophet (S).

Allah had kept the promise he had made to his beloved Prophet (S) when He said in the Holy Qur'an:

> ***(O Muhammad,) Allah Who has commanded you to follow the guidance of the Qur'an will certainly return you victoriously to your place of birth.***
> ***Surah al-Qasas, 28:85***



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14.3 Worksheet: Important Events in the 8th AH

Circle the correct choice:

1. The Battle of Mu'ta took place because

    a. Harith bin Umayr Azdi wanted to fight
    b. Ja'far bin Abu Talib did not like Shurahbil
    c. The Holy Prophet (s) decided to punish Shurahbil
    d. All of the above

2. The instructions that the Holy Prophet (s) gave to his army that showed the Prophet's (s) vision and scruples were:

    a. Not to interfere with the religious figures who were worshipping in their monasteries.
    b. Not to attack women, children, or the elderly
    c. Not to destroy buildings or cut down trees
    d. All of the above.

3. Ja'far Bin Abu Talib [Imam Ali's (a) brother] was appointed as commander of the army

    a. True
    b. False

Answer in complete sentences:

4. Whose death was the Prophet (s) grieved about?

5. What did the Prophet (s) dream about him?

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Fill in the blanks:

1. In 6 A.H., the treaty of Hudaybiyyah had been signed by the chiefs of the _____ of Mecca and the Holy Prophet (S).

2. An important part of this treaty said that there would be **no fighting** between the **two parties or their _____.**

3. The Quraish however, encouraged a tribe to launch an unexpected attack on another tribe (the Bani Khuza'ah), who were allies of the _____ and under their protection.

4. The Holy Prophet (S) decided to use this opportunity to bring _____ under the control of Islam once and for all.

5. According to this plan, the Holy Prophet (S) gathered together the Muslim army on the 10th of Mah-e-Ramadhan in the year

   8 A.H. 10 A.H. 12 A.H.

6. _____ went to investigate the presence of the Muslims outside Mecca. **Abbas** protected him from the swords of the Muslims and guided him to the Holy Prophet's (S) tent.

7. The Holy Prophet (S) then entered the city of_____

8. After performing tawaaf of the Kaaba and he broke the _____ in there with the help of Imam Ali (a).

9. The Holy Prophet (S) asked _____ to recite the Adhaan.

10. ***(O Muhammad,) Allah Who has commanded you to follow the guidance of the Qur'an will certainly return you victoriously to your place of*** _____.

Surah al-Qasas, 28:85

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Chapter 15: Important Events in the 8th year AH cont'd

15.1 Battle of Hunayn

The Prophet's (s) usual practice was that whenever he conquered a region, he personally looked after its political problems and the religious matters of its inhabitants. When he left that place he appointed suitable persons on different posts there.

At the time of the Hunayn battle the Prophet (s) had a huge army. Such an army was hardly found anywhere and this numerical strength of theirs became the cause of their initial defeat. They had started to pride themselves on the large number of their soldiers and thus began to ignore military tactics and principles of war.

After the conquest of Mecca some of the tribes living around Mecca decided to join forces and fight the Holy Prophet (s) together. The commander of the enemy army decided to make amends for the numerical inferiority and weak morale of *his* soldiers by making a surprise attack to create confusion among the Muslim army and to disrupt the discipline of their units.

He encamped at the end of the pass that led to the region of Hunayn. He then ordered all his soldiers to hide themselves behind the rocks and gaps of the mountains and at elevated places around the pass, to attack the Muslims with arrows and stones, as soon as they arrived in this deep and lengthy pass.

Equipment of the Muslims:

The army of Islam rested at night at the mouth of the pass and the day had not yet dawned fully when the enemy tribe arrived in the passage of Hunayn. When a major part of the Muslim army was still in the pass arrows were showered upon them and a group of the enemy attacked them under the protection of the archers.

This sudden attack terrified the Muslims so much that they began to flee despite the command of the Holy Prophet (s) to stay and created, more than the enemy itself, disorder and disruption among them.

Steadfastness of the Prophet (s) and a group of self-sacrificing persons:

The Prophet (s) was disturbed immensely by the flight of his friends that actually caused all of the alarm and disorder. He said loudly: "O supporters of Allah and His Prophet! I am the servant of Allah and His Prophet". He then turned his mule towards the battlefield occupied by the enemy, who had already killed some Muslims and were busy killing others. A group of self-

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sacrificing persons like Ali (a), the Commander of the Faithful, Abbas, Fadl bin Abbas, Usamah and Abi Sufiyan bin Harith, who had not left him alone and unprotected ever since the battle started, also proceeded along with him.

A famous warrior by the name of Abu Jundal came out to fight from the enemy side but unfortunately for him, he came up against Imam Ali (a) and soon lay dead. Imam Ali (a) then actively attacked the army and struck terror into their hearts. By the time he stopped fighting 40 enemy soldiers had been killed by him.

Meanwhile, the Prophet (s) had asked his uncle Abbas, to call back those who had fled. Abbas called out: "O Ansar, who helped the Prophet! O you who took the oath of allegiance to the Prophet under the tree of Paradise! Where are you going? The Prophet is here!"

Imam Ali's (a) success and the words of Abbas reached the ears of the Muslims and stimulated their religious zeal and fervor. All of them responded immediately by saying, *Labbayk! Labbayk* (here am I! here am I!) and returned towards the Prophet.

With regret and remorse for having fled they reorganized their rows. In compliance with the orders of the Prophet (s) and also to erase the shameful stain of desertion, the Muslims launched a general attack and compelled the enemies, in a very short time, to retreat or flee.

In this battle the casualties of the Muslims were large. The Muslims, however, stood to gain and the enemies fled leaving behind six thousand captives, twenty four thousand camels, forty thousand sheep and four thousand waqih of silver (one waqih is approximately 213 g). The Prophet (s) ordered that all the men and the entire property should be taken to Ji'ranah. He also appointed some men to keep a watch and ordered that the entire booty should remain there as it was, till he returned from Ta'if.

15.2 Battle of Ta'if

Ta'if is one of the fertile country towns of the Hijaz. It is situated in the southeast of Mecca.

This town was inhabited by the tribe of Saqif who were one of the powerful and popular tribes of the Arabs. The Arabs of the Saqif tribe were amongst those people, who fought against Islam in the Battle of Hunayn. After suffering a signal defeat they took refuge in their own town that possessed strong and elevated forts.

In order to complete the victory, the Prophet (s) ordered the fugitives of the Battle of Hunayn to be pursued. The Prophet (s) himself proceeded to Ta'if along with the remaining army and on his way, destroyed the fort of Malik, so as not to leave a point that could serve as an asylum to the enemies.

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The Fort of Ta'if was situated at a great height and had very strong walls, and its towers fully controlled the outside area. The army of Islam proceeded to besiege the fort, but before they could completely encircle it, the enemy checked their advance with a shower of arrows and killed some of them on the spot.

The Prophet (s) ordered the army to retreat and to transfer its encampment to a point beyond the reach of the enemy arrows. One of the Prophet's (s) military planners, Salman Al-Farsi suggested stoning the enemy fort by means of catapults. During the battles of those days a catapult served the same purpose as artillery serves in modern warfare. The Muslim officers erected a catapult and stoned the towers and the interior of the fort for about twenty days. However, the enemies, too, continued to shoot arrows and thereby inflicted injuries on the soldiers of Islam.

The Prophet (s) used all physical and moral military devices in this battle, but the conquest of the fort needed further activities and patience, whereas the conditions prevailing at the time, the prolongation of war, and the resources of the army of Islam, did not permit any further stay in Ta'if.

Firstly during the period of this siege thirteen persons had been killed. Furthermore, other persons had also been killed due to the deceitful enemy attack at Hunayn. Consequently there appeared a lack of discipline and morale in the Muslim army.

Secondly, the month of Shawwal was ending and the month of Dhilqad (during which warfare was forbidden amongst the Arabs, and Islam later confirmed this tradition as well) was approaching. In order to safeguard this tradition it was necessary that the siege should be raised as early as possible so that the Arab tribe of Saqif might not be able to charge the Prophet (s) with the violation of the good tradition.

Moreover, the Hajj season was near and the supervision of Hajj ceremonies was the responsibility of the Muslims. A very large number of people came to Mecca from all parts of Arabia to participate in Hajj ceremonies and it was the best occasion to propagate Islam and acquaint the people with its realities. It was necessary for the Prophet (s) to take full advantage of this opportunity, that had become available to him for the first time and to think of much more important matters as compared to the conquest of an outlying fort. Keeping all these matters in view, the Prophet (s) raised the siege of Ta'if and proceeded, along with his soldiers, to Ji'ranah.

Events after this war:

The Prophet (s) proceeded to Ji'ranah to distribute the booty of the Battle of Hunayn. While the Holy Prophet (s) was still in Ji'ranah, the Bani Hawaazan who had surrendered to the Muslims

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approached him. They requested the release of their relatives. The Holy Prophet (s) released all the prisoners in his share and the share of other members of the Bani Hashim. All Muslims then did the same and as such about 6,000 prisoners were released.

Text derived from *The Message* by Ayatullah Jafar Subhani (al-islam.org/message)

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15.3 Worksheet: Important Events in the 8th Year AH cont'd

Choose the correct answer:

1. The Muslims were nearly defeated because:

    a. They started to flee
    b. They were extremely poor fighters
    c. The enemy had a much larger army
    d. None of the above

2. The enemy used the strategy of:

    a. Using expert fighters
    b. Using an army larger in number than the Muslim army
    c. A surprise attack on the army of Islam
    d. Blocking all the routes

3. The person that saved the day for the Muslims by being successful in the battlefield, thus building the confidence of the Muslims was:

    a. Hamzah
    b. Imam Ali (a)
    c. Hadhrat Bilal
    d. Abi Sufiyan bin Harith

4. The person that called out to the fleeing Muslims to come back was:

    a. Abbas Fadhlil bin Abbas
    b. Usamah
    c. Abi Sufyan bin Harith
    d. Prophet Muhammad's uncle Abbas

5. The Muslims finally won because:

    a. They felt ashamed and reorganized themselves to fight well
    b. They were going to win anyway
    c. They had won all other battles
    d. Muslims always win

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6. The Fort of Malik was destroyed because:

    a. The prophet (s) didn't want to leave an asylum for the enemy
    b. Muslims enjoyed destroying forts
    c. It was obstructing the way
    d. It had a huge enemy army hiding inside

7. It was difficult to conquer the fort of Ta'if because:

    a. The towers were too high
    b. The towers fully controlled the outside area
    c. The Muslim army was too small
    d. The enemy had more weapons

8. A catapult is:

    a. Is something that served as artillery in those days
    b. Is a bow and arrow
    c. Is a kind of gun
    d. Is none of the above

9. According to the passage, traditionally warfare was forbidden in the month of _____ and the Prophet (s) wanted to honor this tradition.

    a. Jamadi Awwal
    b. Jamadi Thani
    c. Shawwal
    d. Dhilqad

10. Some reasons why the prolonging of war at Ta'if was not possible were:

    a. Hajj season was approaching
    b. The Muslim army had already lost a number of men
    c. Dhilqad was over
    d. Both a and b

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Chapter 16: Important Events in the 9th Year AH

16.1 Battle of Tabuk

The lofty and strong fort built on the road leading from Hijr to Damascus in the border area of Syria, was called Tabuk. In those times Syria was one of the colonies of the Eastern Roman Empire. Its capital was Constantinople. Its frontier people were the followers of Christianity.

The rapid penetration and expansion of Islam in the Arabian Peninsula and the brilliant conquests by the Muslims in the Hijaz were being noticed in areas beyond the Hijaz, and were making their enemies tremble and think of ways and means to check this tide.

Due to the fall of the Government of Mecca, the adoption of Islam by the prominent chiefs of the Hijaz, and the bravery and sacrifices of the Muslim warriors, the Roman Emperor felt his empire to be in grave danger. He was afraid of the increase in Muslim military and political power. So he decided to launch a surprise attack on the Muslims, with the help of a well-equipped army.

News about the encampment of the Roman soldiers in the frontier strip of Syria reached the Prophet (s). He found no alternative except to give a reply to the aggressors with a big army and to protect the religion, which had spread at the cost of the lives of the dear ones of Islam, and of his personal sacrifices, and had since taken root, and was about to spread throughout the world.

16.1.1 Inviting Warriors and Procuring Expenses of War

The Prophet (s) was aware of the capability and experience of the enemy and was sure that victory in this battle depended on a big army. He therefore sent men to Mecca as well as to the areas adjoining Medina to invite Muslims to fight in the path of Allah and also to ask well-to-do Muslims to provide for the expenses of war by making payment of zakaat.

Soon after the Prophet's (s) proclamation, 30,000 people declared their readiness to participate in the battle and gathered in the camping ground of Medina (Thaniyya tul Wida'). Zakaat was collected to provide for the expenses of the war.

The Commander of the Faithful, Imam Ali (a) was the Prophet's (s) standard-bearer in all Islamic battles except in the Battle of Tabuk. He stayed in Medina and did not participate in jihad under the orders of the Prophet (s) himself (who knew that some persons from amongst Quraish were seeking an opportunity to bring about disorder and topple the newly established Islamic Government in his absence).

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16.1.2 Army of Islam Arrives in the Area of Tabuk

When the army of Islam arrived in the area of Tabuk, no trace of the Roman army could be seen there. Apparently the commanders of the Roman army became aware of the numerical strength of the Muslim soldiers and their bravery and unparalleled self-sacrifices, a small specimen of which had already been closely seen by them in the Battle of Mu'ta. Hence, they recalled their army within the frontiers of their own territories. By doing so they tried to deny that they had mobilized forces against the Muslims. They wanted to give the impression that they had never thought of launching an attack, and that any such report was mere gossip.

At this point the Prophet (s) assembled his esteemed officers, and acting on the established Islamic principle of consultation, asked for their views as to whether they should advance into the territory of the enemy or return to Medina.

It was decided that the army of Islam, which had suffered innumerable hardships while performing the journey to Tabuk should return to Medina to revive its strength. Furthermore, by performing this journey the Muslims had already achieved their major aim, which was to scatter the Roman army (The Romans for quite a long period did not think of launching an attack and during that period the security of Arabia from the northern side was ensured).

The members of the war consultative council also added: "If you have been ordered by the Almighty Allah to advance you should give orders, and we too shall follow you." The Prophet (s) said: "No order from Allah has been received and if any such order had been received from Him I would not at all have consulted you. According respect to the views of the consultative council, therefore, I have decided to return to Medina from this very point".

The rulers who inhabited the frontier areas of Syria and the Hijaz were all Christians and it was possible that one day the Roman army might utilize these local powers and attack the Hijaz with their assistance. Therefore before returning the Prophet (s) concluded non-aggression treaties with them so that he might acquire better security for Muslims.

Tabuk was the last Islamic campaign in which the Prophet (s) took part. After that he did not participate in any battle.

16.2 The Hypocrites Plot against the Holy Prophet (S)

On the route back to Medina twelve hypocrites decided to scare the camel of the Prophet (s) from the top of a defile situated between Medina and Syria to make him fall into the valley. The Prophet (s) went above the defile while Huzayfah was driving his camel and 'Ammar was holding its bridle. When he turned back his head he saw in the moonlit night that some mounted persons were pursuing him. To avoid recognition they had covered their faces and

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were talking in very low voices. The Prophet (s) became angry and challenged them. He also ordered Huzayfah to turn away their camels with his stick.

The call of the Prophet (s) unnerved them and they realized that he had become aware of their plot. They therefore, immediately went back the way they had come and joined other soldiers.

Huzayfah says: “I identified them from the marks of their camels and said to the Prophet (s): ‘I can tell you who they are so that you may punish them’. But the Prophet (s) instructed me in a kind voice not to divulge their secret, because it was possible that they might repent. He also added: ‘If I punish them the non-Muslims would say that now that Muhammad has achieved power, he has made a victim of his own companions.’

16.3 The Event of Masjid Dhirar

In the Arabian Peninsula Medina and Najran were considered to be two extensive areas and some Arabs belonging to the tribes of Aws and Khazraj had accepted Judaism and Christianity.

Abu 'Amir, father of Hanzalah, the well-known martyr of the Battle of Uhud, had also become very much inclined towards Christianity and had become a monk. When Islam dawned in Medina and absorbed the religious minorities, Abu 'Amir was upset and began co-operating earnestly with the hypocrites of Aws and Khazraj. The Prophet (s) became aware of his subversive activities and wanted to arrest him, but he ran away from Medina to Mecca and then to Ta'if and after the fall of Ta'if, to Syria. From there he began guiding the spying network of the hypocrites.

In one of his letters Abu 'Amir wrote to his friends:

"Construct a mosque in the village of Quba' opposite the mosque of the Muslims. Assemble there at the time of prayers and on the pretext of offering prayers, discuss and chalk out plans against Islam and the Muslims".

Abu 'Amir knew that the Prophet (s) would not permit the hypocrites to build a center for themselves under any circumstances, except when they gave that center a religious tinge and erected a meeting-place for themselves with the name of a mosque.

When the Prophet (s) intended proceeding to Tabuk the representatives of the hypocrites came to him and requested permission to construct a mosque in their own area, on the pretext that during dark or rainy nights their old men and invalids had difficulty covering the long distance between their houses and Masjid Quba. The Prophet (s) did not give them any reply, and postponed final decision on the matter till after his return from the intended journeys.

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The hypocrites selected a place in the absence of the Prophet (s) and completed the construction of their rendezvous as quickly as possible, giving it the name of mosque. On the day the Prophet (s) returned to Medina they requested him to perform the opening ceremony of this place of worship by offering a few raka'at of prayers there. In the meantime Angel Jibrail came and informed the Prophet (s) of the position and called the building Masjid Dhirar as it had been constructed to create differences amongst the Muslims. The Prophet (s) ordered Masjid Dhirar to be razed to the ground, its beams to be burnt, and its rubbish thrown there for some period.

Destruction of Masjid Dhirar was a serious blow to the hypocrites and thereafter their group broke up and Abdullah bin Ubayy, their sole supporter, also died after two months of the Battle of Tabuk.

[text of Ayatullah Jafar Subhani (al-islam.org)]

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16.4 Worksheet: Important Events in the 9th Year AH

1. Where was Tabuk?

2. Why did the Prophet (s) decide to take his army to battle in Tabuk?

3. Why was a big army needed? How did the Prophet (s) get it?

4. Why did Imam Ali (a) stay behind?

5. What happened when the Islamic army reached its destination?

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Fill in the blanks:

1. In accordance with _____ _____ , the Prophet (s) decided to return to Medina.

2. The Prophet's (s) wise action to ensure _____ for Muslims was to sign nonaggression pacts with many neighboring areas.

3. A plot to make the Prophet (s) fall in the valley on the route between _____ and _____ was made.

4. _____ -e- _____ was constructed while the Prophet (s) was in Tabuk.

5. The Prophet (s) ordered this mosque to be _____ because it was a meeting place made to create _____ between Muslims.

destroyed	Dhirar	Syria	differences	security
Masjid	Medina		military	consultations

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Chapter 17: Important Events in the 9th Year AH cont'd

17.1 The Prophet Mourns for His Son

"Dear Ibrahim! We can't do anything for you. Divine will, can't be changed. Your father's eyes shed tears, and his heart is sad and grieved for your death. However, I will not say anything that may invite the wrath of Allah. If there had not been the true and certain promise of Allah that we too shall come after you, I would have wept more and become more grieved at the separation from you".

These sentences were uttered by the Prophet Muhammad (s), while mourning for his dear son Ibrahim, who was dying in the lap of his kind father. The Prophet (s) kissed his son and bade him goodbye with a very sad face and a heavy heart and at the same time with full submission to the Will of Allah.

Love for one's offspring is one of the purest emotions of human spirit and is a sign of health and purity of one's soul.

The Prophet (s) used to say: "Be gentle to your children and display kind sentiments for them". Furthermore, kindness and love for children was one of his most pleasing attributes.

During the past years the Prophet (s) had been faced with the death of three sons and three daughters and had been deeply grieved on this account. After their death his only surviving child and the souvenir of his esteemed wife Khadijah was Fatimah (s).

In 6 A.H. a slave-girl from Egypt called Marya acquired the honor of becoming the Prophet's (s) wife and gave birth to his son Ibrahim, who was loved very much by him. However, to his great sorrow Ibrahim also passed away after eighteen months. The Prophet (s) had gone out of the house on some business when he came to know about the critical condition of his child. He returned home, took the child from his mother's lap, and while signs of uneasiness were apparent from his face, he uttered the sentences quoted before.

The mourning of the Prophet (s) and expression of sentiments of grief was a sign of his kind nature. As regards his not uttering anything against the pleasure of Allah was a sign of his faith and resignation to the Divine Will.

[text of Ayatullah Jafar Subhani (al-islam.org/message)]

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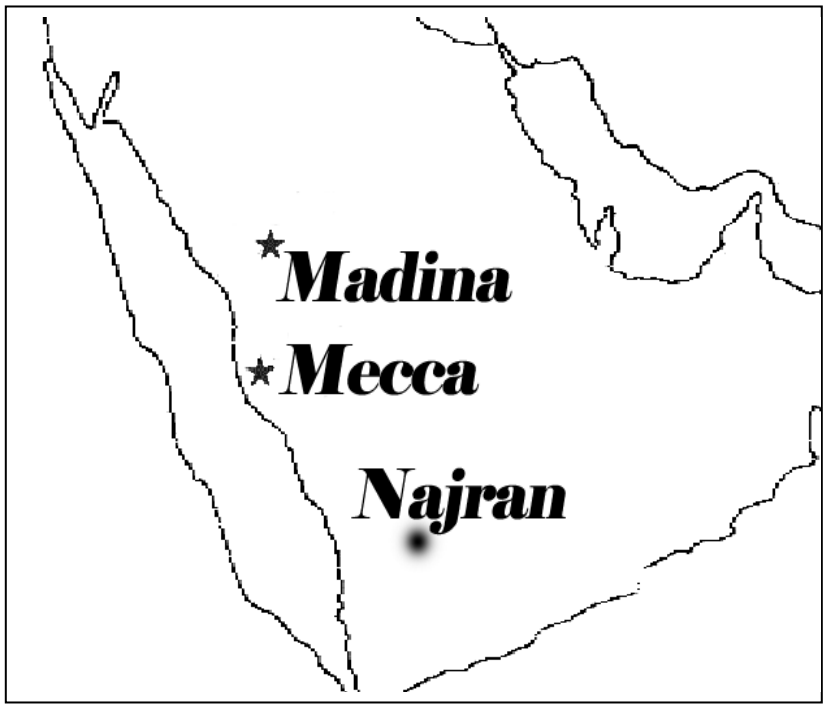
17.2 Mubahila with the people of Najran

Another important event of this AH was the Mubahila. The Holy Prophet (S) had sent letters to the heads of different countries inviting them to Islam. One such letter was addressed to Bishop Harith of Najran. The people of Najran were Christians. As a result of the letter sent by the Holy Prophet (s), a group of religious scholars from Najran arrived in Medina. They starting a discussion and continued to argue with Prophet Muhammad (S) about their belief in Jesus being the son of God.



Then the following verse of the Holy Qur'an was revealed:

> ***"And whoever argues with you in this matter after what has come to you of knowledge, then say, "Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us humbly pray (to our Lord) and invoke the curse of Allah upon the liars."***
>
> ***Surah Aali Imran, 3:61***

The Holy Prophet (S) produced this verse before the Christians and declared the challenge of "Mubahila", which means to curse one another. The Christians accepted the challenge.

It was agreed between the two parties that the contest would take place the next day in the open desert outside the city of Medina.

The Christian leader knew that Mubahila was a question of life and death for both sides, including their family members. I f the Holy Prophet (S) had the slightest doubt in the truth of the message of Islam he would not have given the challenge of Mubahila to the Christians. If he had the

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slightest fear of the curse affecting him and the close members of his family, he would not consider coming out with them to face the Christians. Hence, he advised his men:

"Tomorrow if Muhammad comes out of his house with the members of his family then you should never agree to Mubahila. But if he brings his companions then you need not fear at all."

Next day, in obedience to the verse of Mubahila sent by Allah, the Holy Prophet (S) had brought:

- Imam Hassan (A) and Imam Hussein (A) as his 'sons",
- Bibi Fatimah (A) as his "women" and
- Imam Ali (A) as his 'self.

The Christian, on seeing the beautiful and shining faces in front of them became spellbound. Their hearts trembled and they began to shake on seeing the power glowing from Ahlul Bait (A). Their leader asked someone,

"Who are these persons, who have come with Muhammad?"

The man told him the names and their relationship with the Holy Prophet (S). The leader could hold his patience no longer and cried out,

"By God, I am seeing such faces that if they were to pray to God to move the mountain, God Almighty would move the mountain for them. Oh people of Najran, if you contest with Muhammad in this prayer then I warn you that all of you will be destroyed and not a single soul will remain on this earth. I feel it would be better to surrender to them..."

When the Christian backed away from Mubahila, the Holy Prophet (S) gave them two choices;

- Either to accept Islam or
- Agree to come to terms.

The Christians would not agree to accept Islam and therefore a treaty was signed whereby they agreed to pay the Islamic Government certain goods each year.

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17.3 Worksheet: Important Events of the 9th AH cont'd

Choose the correct answer:

1. Prophet Muhammad (s) had lost:

    a. Three sons before Ibrahim
    b. Two daughters
    c. Two sons
    d. One son

2. _____ was the only child he had left.

    a. Bibi Fatimah (s)
    b. Ibrahim
    c. Khadijah
    d. Marya

3. Prophet Muhammad (s) was visibly grieved at the loss of his son but did not complain because……

4. Among other qualities Prophet Muhammad (s) also had the quality of being:

    a. Kind
    b. Gentle
    c. Resigned to Allah's will
    d. All of the above

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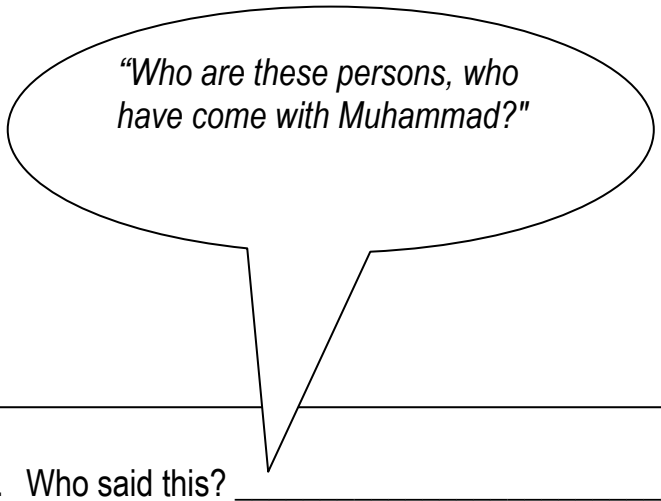

5. Who said this? _____.

6. Where did this person and his group come from? _____.

7. They were [] Muslims [] Jews [] Christians

8. Who were the people who came with Prophet Muhammad (S)?

_____

_____

_____

_____

9. What does the word Mubahila mean

    a. Curse one another
    b. Challenge
    c. Eid
    d. The person who is right wins in the end

10. "By God, I am seeing such faces that if they were to pray to God to move the _____, God Almighty would move the _____ for them."

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Chapter 18: Important Events in the 10th Year AH

18.1 Imam Ali (s) sent to Yemen

Imam Ali (a) read out a sharp and pungent proclamation on behalf of the Prophet (s) during Hajj season of the ninth year of migration at Mina. This official declaration by him that Allah and His Prophet (s) were disgusted with the idolaters and they should decide within a period of four months, either to embrace Islam and forsake idol-worship or to get ready for total war had a very deep and quick effect. The tribes of different regions of Arabia sent their representatives to the headquarters of Islam (Medina). The period of four months had not yet passed when the entire Hijaz came under the banner of Islam, including Bahrain and Yemen.

To Yemen, The Prophet (s) sent his distinguished disciple Ali (a) so that Islam might spread there under his continuous teachings, logical arguments, the strength of his hands, and his unparalleled bravery and moral heroism.

He called Ali (a) and said to him: "O Ali! I am sending you to Yemen so that you may invite its inhabitants to Islam and inform them about the Command of Allah as well as about the things, which are lawful, and which are unlawful. At the time of your return to Medina you should collect zakaat from the people of Najran as well as the taxes they are liable to pay and should deposit them in the public treasury.

Addressing all Muslims, the Prophet (s) said to Imam Ali (a): "O Ali! Do not quarrel with anyone and try to guide the people to the right path with logic and good behavior. By Allah! If Allah guides someone to the right path through you, it is much better than that on which the sun shines".

Again, to teach all listeners the Prophet (s) made four recommendations to Ali (a):

1. Make prayer and glorification of Allah your profession, because prayer is usually accepted.
2. Be thankful to Allah in all circumstances, because thankfulness increases blessings.
3. If you conclude an agreement with an individual or a group of persons, honor it.
4. Desist from cheating others, because the deceit of the evil-doers returns to themselves".

The Prophet (s) also wrote a letter to the people of Yemen inviting them to Islam; gave it to Ali (a) and directed him to read it over to them.

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During his stay in Yemen, Ali (a) passed spellbound judgments, most of which are recorded in the books of history.

Bara' bin 'Azib was Ali's attendant in Yemen. He says that when Ali (a) reached the border of Yemen, he arranged the ranks of the Muslim soldiers who were already stationed there under the command of Khalid bin Walid and offered the morning prayers in congregation. Then he invited the tribe of Hamdan, which was one of the biggest tribes of Yemen, to hear the message of the Prophet (s). First he praised Allah. Then he read out the Prophet's (s) message to them. The grandeur of the meeting, the sweetness of the narration and the greatness of the words of the Prophet (s) impressed the people of Hamdan tribe so much that they embraced Islam within a day. Imam Ali (a.s) wrote a letter to the Prophet (s) informing him of the developments. The Prophet (s) was greatly pleased to learn the good news. He thanked Allah and said: "May the tribe of Hamdan be blessed".

Due to the conversion of the Hamdan tribe to Islam other people of Yemen started embracing Islam gradually.

18.2 The Event of Ghadeer

When the ceremonies of the Hajj were over, the Holy Prophet (S) departed from Mecca for Medina on the 14th of Dhulhijjah. On the way back, the angel Jibrail (A) revealed the following verse to him:

> ***O Messenger! Convey what has been revealed to you from your Lord, and if you do not, it would be as though you have not conveyed His message (at all). Allah will protect you from the people. Surah al- Ma'idah, 5:67***

In obedience to this very important command, the Holy Prophet (S) stopped immediately. He gave instructions for an area to be cleared and a pulpit to be made from the saddles of camels. He asked Bilal, who had a loud voice, to call back the people who had gone further and to attract the attention of those who were behind.

The people all gathered at the place that was known as Ghadeer Khum (The pond of Khum). It was noon time and very hot. The Holy Prophet (S) led the congregational prayers and then stood on the pulpit so that all the people could see him. He then gave a sermon, part of which is reproduced below.

> “I have been commanded by Allah to tell you that I will soon be taken away from your midst.

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. . . O People! I am leaving behind two valuable legacies, the Book of Allah and my progeny, the Ahlul Bait (A). Never shall they separate from one another until they reach me in Heaven at the fountain of Kawthar.

. . . Then the Holy Prophet (S) bent down and lifted up Imam Ali (A) with his hands, showing him to the crowds on all sides of the pulpit and proclaimed, "Man Kuntu Mawlahu, fa Hadha Aliyyun Mawlah. (Whomever I am Master (Mawla) of, this Ali is also Master of)".

Announcing this thrice, he got down from the raised platform. At this time the angel Jibrail (A) descended with the following verse:

This day I have perfected your religion for you and completed My favors to you, and have chosen for you the religion Islam. Surah al-Ma'idah, 5:3

The Holy prophet (S) thanked Allah for his favors then asked Imam Ali (A) to sit in a tent so that people could shake hands with him and congratulate him.

The detailed events of this day are recorded in most books of history of Muslims, by both Shia and non-Shia historians. Although there can be no doubt that Imam Ali (A) was chosen to be the next leader of all the Muslims on this important day, many Muslims ignored this command after the death of the Holy Prophet (S).

The day of Ghadeer is one of the most important day in our history and the Shia throughout the world joyfully celebrate the day of 18th Dhulhijjah as 'Eid e Ghadeer.

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18.3 Worksheet: Important Events in the 10th Year AH

Choose the correct answer:

1. What had a deep effect on the areas of the entire Hijaz, during the Hajj season of the 9th AH?
    a. Imam Ali's (a) proclamation to accept Islam in the next four months or get ready for a war.
    b. The Prophet's (s) decision to send Imam Ali (a) to Yemen
    c. The wars won by the army of Islam.
    d. None of the above

2. Why did The Prophet (s) send Imam Ali (a) to Yemen?
    a. To spread Islam with his wisdom and bravery.
    b. To see if the people of Yemen were nice.
    c. To find out more about the people of Yemen.
    d. For a vacation.

3. Why did the Prophet (s) give Imam Ali (a) recommendations when Imam Ali probably already knew these?
    a. He wanted to remind Imam Ali (a) just in case he forgot.
    b. Imam Ali (a) already knew everything but Prophet Muhammad (s) wanted to educate everyone else present.
    c. Both a) and b).
    d. None of the above

4. What did Imam Ali (a) do when he reached the borders of Yemen?
    a. He arranged the ranks of soldiers who were already there and together they offered congregational prayers.
    b. He invited the greatest tribe of Yemen, the Hamdan tribe to listen to the Prophet's (s) message.
    c. First a) then b)
    d. First b) then a)

5. What impressed the people so much that they became Muslims?
    a. The sweetness of the narration
    b. The grandeur of the meeting
    c. The greatness of the words
    d. All of the above

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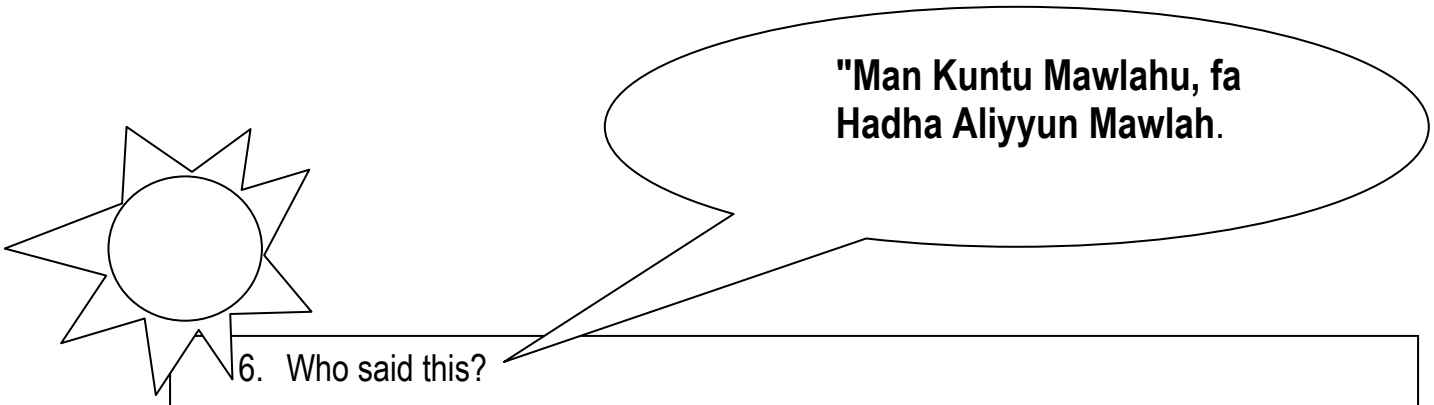

6. Who said this?

_____

7. Who commanded him to say this?

_____

8. Who brought down this message?

_____

9. The Holy Prophet (s) was returning to _____ (name of city).

10. What important event were they returning from? _____ .

11. Where did they all meet for this important message?

_____

12. The meaning of the above message is - (Of whomsoever I am the Master (Mawla), this _____ is also his Master)".

13. What time of the day was it when this message was spoken?

_____.

14. This event is celebrated in the form of an Eid on the 18th of the month of _____.

15. Name the Eid. _____.

_____

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Chapter 19: The Last Hours of the Prophet (S)

The Holy Prophet (s) returned from the Farewell Hajj at the end of the month of Dhulhijjah, **10 A.H**. After the month of Muharram he fell ill, at the beginning of Safar **11 A.H.**

When his fever took a turn for the worse, he knew that he did not have much time left. He requested the companions around him to bring some paper and a pen so that he could dictate a will for the guidance of the people.

Umar, who at once realized that his plans would not succeed if the Holy Prophet (s) left a written document, protested by saying that the Holy Prophet (s) was out of his mind due to the fever and did not know what he was saying. He stated that the Holy Qur'an was enough for them and that there was no need for a will. Other companions disagreed and there was a loud commotion as they argued. As the voices grew louder, the Holy Prophet (s) felt disturbed and indicated that all of them should leave. It is important for us to realize that this one action by Umar caused an eternal division between the Muslims and conflicts between factions over the centuries.

As the life of the Holy Prophet (s) slipped away, his dear family was around him all the time. Bibi Fatimah (A) could not bear the thought of the loss of her beloved father and tears fell continuously from her eyes. The Holy Prophet (s) gently asked her not to weep and then whispered something in her ear that made her stop crying and smile. When Ayesha later asked about this, Bibi Fatimah (A) said that her father had told her not to worry because she would be the first after him to leave the world and join him.

The Holy Prophet(s) said his farewell to his companions and kept on reminding them to follow the Holy Qur'an, and not to abandon the Ahlul Bait, who would guide them on the right path of virtue and truth. He then called his grandsons and hugged them warmly. He kissed Imam Hassan (A) on the mouth and Imam Hussein (A) on the neck (when asked the reason for this he said one would be given poison while the other would be beheaded at the neck).

As the conditions of the Prophet (s) worsened, the whole of Medina was immersed in grief, sorrowful at the thought of losing the beloved Prophet of Allah, who had taught them everything about the true path to salvation.

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19.1 The Death and Burial of the Holy Prophet (S).

During the last moments of his life, the Holy Prophet (S) opened his eyes and asked for his brother (Imam Ali) to be called.

When Imam Ali (A) arrived, the Holy Prophet (S) raised his cloak and took him under its cover. He then placed his head on the chest of Imam Ali (A) and talked to him for a long time.

In the last moments of his life a knock was heard on the door. Bibi Fatimah (A) told the caller to come later, because her father was very ill. However, the caller was insistent and kept on knocking. Bibi Fatimah (A) told him again to come later. When the third knock came, tears welled up in Bibi Fatimah's (A) eyes, but her father said to her, "O Fatimah, let him in. For it is none other than the Angel of Death. It is only in respect of your presence that he is asking for permission to enter otherwise he waits for nobody when he comes to take away the soul."

Soon afterwards the signs of death began to appear on his face. The last sentence he spoke was, "No. With the Divine Companion.." It appears that at the time of his last breath the angel Jibrail (A) gave him a choice to recover from his illness and remain in this world or to allow the Angel of Death to remove his soul so that he may proceed with him (the Divine Companion) to the next world.

It was **Monday the 28th of Safar 11 A.H**. when the Holy Prophet (S) passed away. He was 63 years old.

The sound of mourning rose from the house of the Holy Prophet (S). Soon afterwards the news of his death spread throughout Medina, plunging everyone into sorrow. Imam Ali (A) bathed the sacred body of the Holy Prophet (S) and put a kafan on him. He was the first person to offer the funeral prayers for the Holy Prophet (S). Thereafter the companions came in groups and offered prayers. This continued until noon of Tuesday. It was then decided to bury the Holy Prophet (S) in the same house where he had passed away.

The great personality that had changed the future of humanity with his efforts and sacrifice was no more. The Holy Prophet (S) had made a great contribution to the welfare of humanity at large. He had spread the message of Allah, practicing the religion himself and then asking others to follow him.

He had established the rights of people at a time when basic rights were being violated; he had spread justice when tyranny was the norm; he introduced equality at a time when discrimination was rampant; and he gave freedom to people when they were suppressed by injustice. He had

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faithfully carried out the great mission entrusted to him by Allah. May Allah send His blessings on the Holy Prophet Muhammad Mustafa (S) and his Progeny.

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19.2 Worksheet: Last Hours of the Prophet (S) and His Death

1. What did the Prophet (S) ask a pen for and why wasn't it given to him?

2. What made Bibi Fatimah (A) smile when her father spoke to her?

3. What 2 things did the Prophet (S) ask the people not to leave after his death?

4. Who did Prophet Muhammad (S) ask for and what did he do when that person came?

5. Why did the Angel of Death knock 3 times before entering?

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Fill in the blanks:

1. The Prophet (S) passed away on the _____(date) of _____ (month) in the _____ year of Hijrah.

2. The person that bathed the Prophet (S) and was the first one to offer his funeral prayers was _____.

3. Prophet Muhammad (S) was buried in the same house that he had _____ away in.

4. Throughout his life the Prophet (S) had established the _____of people; he introduced _____ when discrimination was rampant.

5. He gave _____ to the people suppressed by injustice; and he spread _____ when tyranny was the norm.

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SECTION II: Special Occasions

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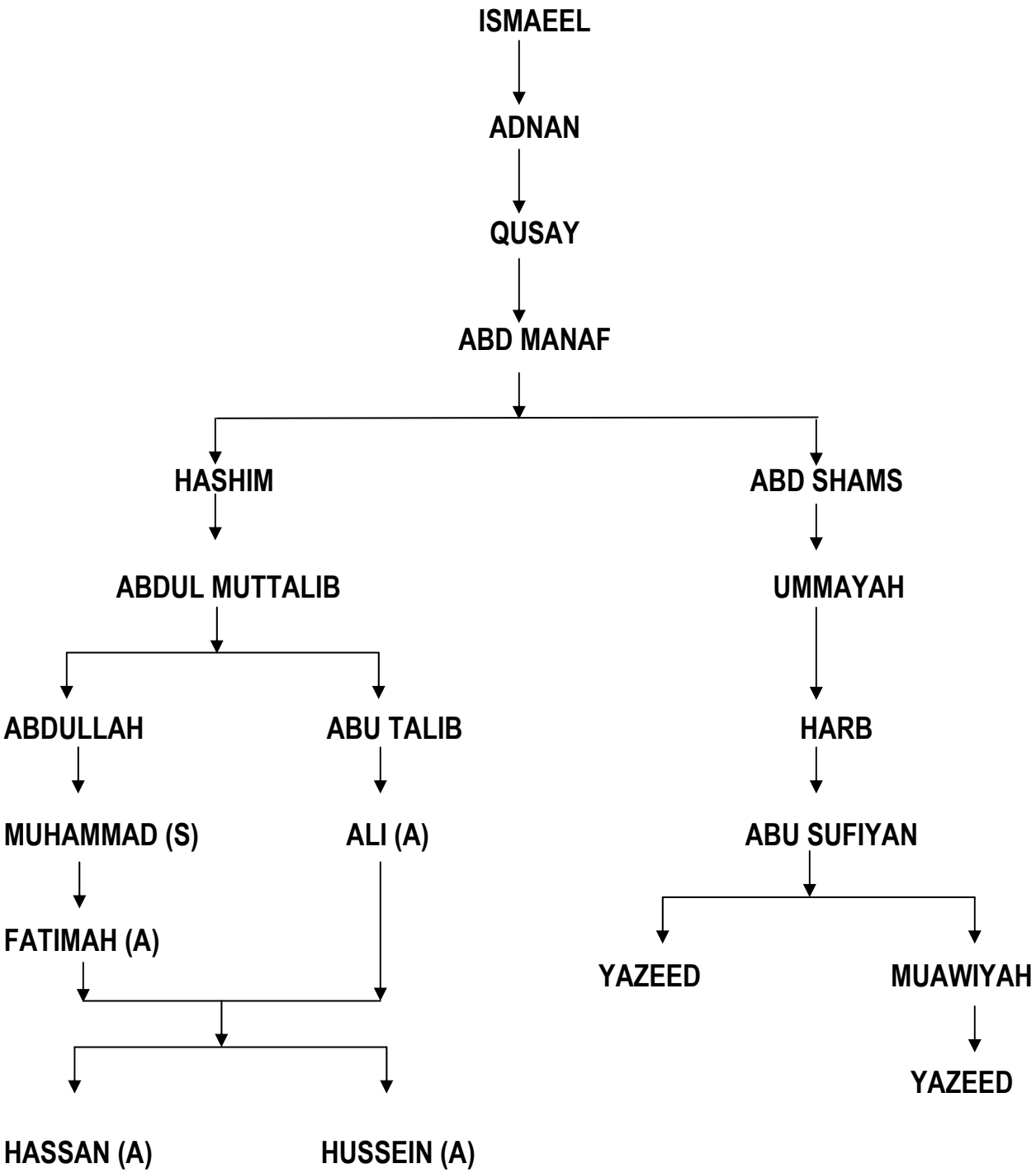
Chapter 20: Understanding Kerbala

20.1 Prophet Muhammad's (s) Family Tree



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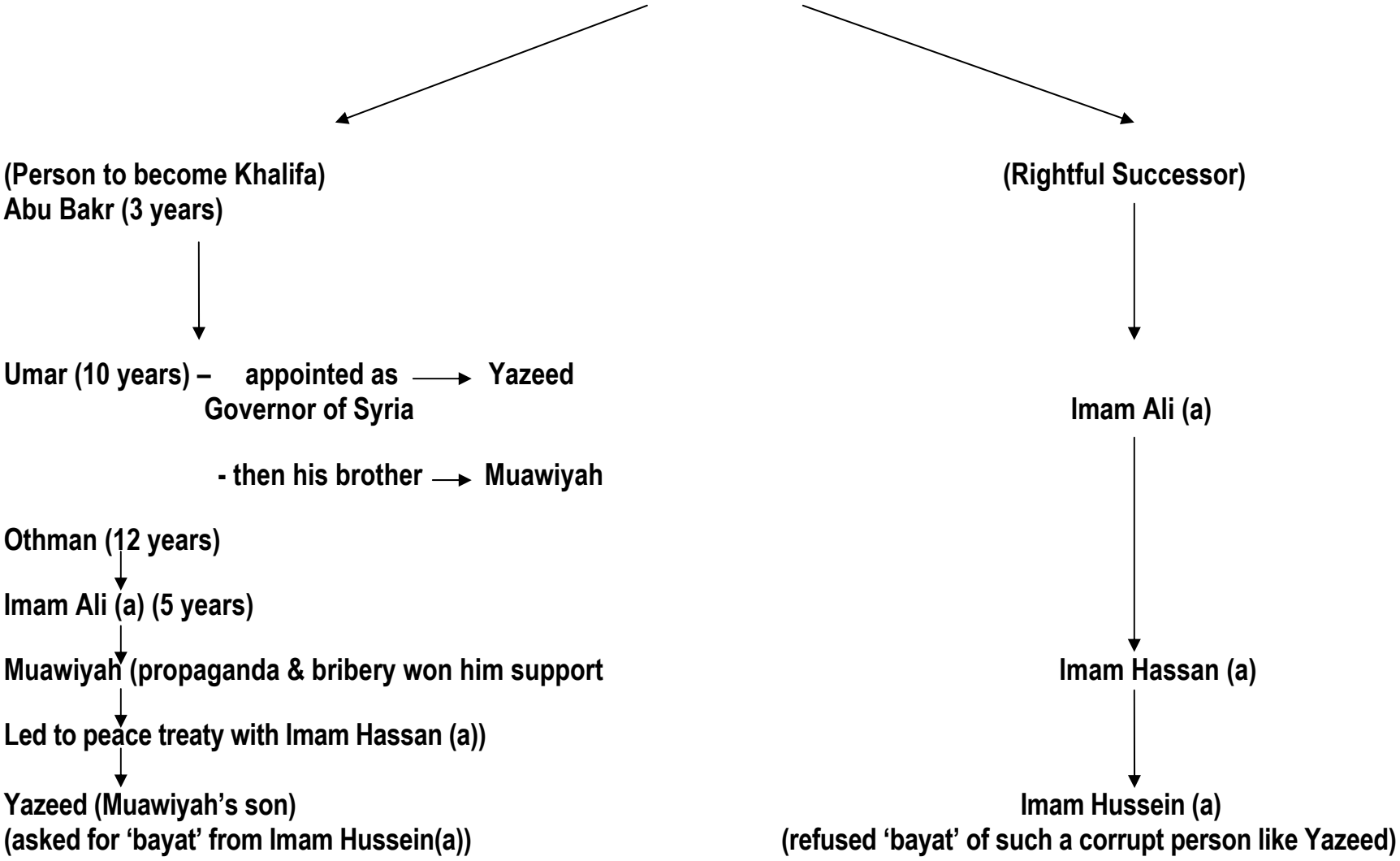
20.2 Death of Prophet Mohammed (s)


(Person to become Khalifa)
Abu Bakr (3 years)
Umar (10 years) – appointed as Yazeed
Governor of Syria
- then his brother Muawiyah
Othman (12 years)
Imam Ali (a) (5 years)
Muawiyah (propaganda & bribery won him support
Led to peace treaty with Imam Hassan (a))
Yazeed (Muawiyah's son)
(asked for 'bayat' from Imam Hussein(a))
(Rightful Successor)
Imam Ali (a)
Imam Hassan (a)
Imam Hussein (a)
(refused 'bayat' of such a corrupt person like Yazeed)

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20.3 Islam and Prophet Muhammad (s)

- The Prophet (s) was a Hashimi. He started preaching Islam publicly at age 40.
- Imam Ali (a) was strongest supporter of the Prophet (s) in his life and onwards.
- Prophet (s) had a major influence on Imam Hussein (a) –who was 7 years old on Prophet's death in 11 AH.

20.4 Islam during the time of Imam Ali (a)

- After Abu Bakr's rule Imam Hussein (a) is 10 years old.
- When Muawiyah became governor of Syria, Imam Hussein (a) is 20 years old.
- Imam Ali (a) offered Caliphate with conditions on Omar's death- He refuses.
- Othman next Khalifa.
- Othman and Muawiyah cause a lot of problems.
- Othman's downfall. He asks for Imam Ali's (a) help. (Imam Hussein (a) 32 years old)
- Imam Ali (as) offered Caliphate after Othman's death. He takes office in 35 AH with conditions – rule in an Islamic way and all the governors have to swear loyalty.
- Muawiyah does not swear loyalty - starts the propaganda again.
- Imam Ali (as) dies in 40 AH.

- Imam Ali's (a) influence on Imam Hussein (a)(7 to 37 years old) as he:
  - _ Refuses " bayat " to accept Caliphate
  - _ Exhibits bravery in battles
  - _ Dealing with friends and enemies
  - _ Carries out responsibilities for Islam

20.5 Islam during the time of Imam Hassan (a)

- Imam Hassan (a) is the next Khalifa.
- Muawiyah & Ziyad continue to cause problems:
  - _ Propaganda
  - _ Spies and informers
  - _ Rule by terror
  - _ Invades Iraq and surrounding areas
  - _ Introduces dancing and court jesters
  - _ Introduces taxation for his income
- Peace treaty between Imam Hassan (a) and Muawiyah. Imam feels that is the wise thing to do.
- Treaty not kept by Muawiyah.
- Imam Hassan (a) poisoned to death in 50 AH; Imam Hussein (a) 47 years old.

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20.6 Peace Treaty between Muawiyah and Imam Hassan (a)

- Muawiyah to rule according to Islamic rule and Prophet's (s) guidance
- Muawiyah gets no right to nominate his successor
- All people of Islamic territories are to be protected
- Lives, honor, properties of all Shias are to be safeguarded
- Muawiyah not to harm, terrorize, or make any attempt to kill any of the Prophet's (s) family

20.7 Before Kerbala

- Muawiyah wishes to nominate Yazeed, his son for Khalifa.
- All people including Muawiyah's supporters against this; Yazeed known to be wicked, cruel, drunk, immoral.
- Muawiyah kills off all oppositions and nominates Yazeed to be next Khalifa, thus breaks the treaty made with Imam Hassan (a).
- Muawiyah dies in 60 AH- Imam Hussein (a) 57 years old
- Yazeed now in power, his conduct terrible.
- Yazeed wants to be the political and religious leader and from Syria asks for "Bay 'at" from Imam Hussein (a) in Medina.
- Hussein (a) refuses; does not wish to cause bloodshed in Medina; takes family and goes to Mecca.
- In Kufa people write to the Imam to come to Kufa and be their leader.
- From Mecca, Imam sends Muslim Bin Aqeel to Kufa.
- Muslim arrives in Kufa and writes to the Imam that he there is a lot of support for him.
- Yazeed's spies in Kufa report on Muslim's mission,
- Yazeed sends Ubaydallah Ziyad to Kufa to kill Muslim and his supporters.
- Ubaydallah becomes Governor of Kufa and terrorizes anyone supporting Imam Hussein (a).
- Muslim Bin Aqeel martyred on 9 Dhulhijjah 60 AH.

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20.8 Maps of Arabia

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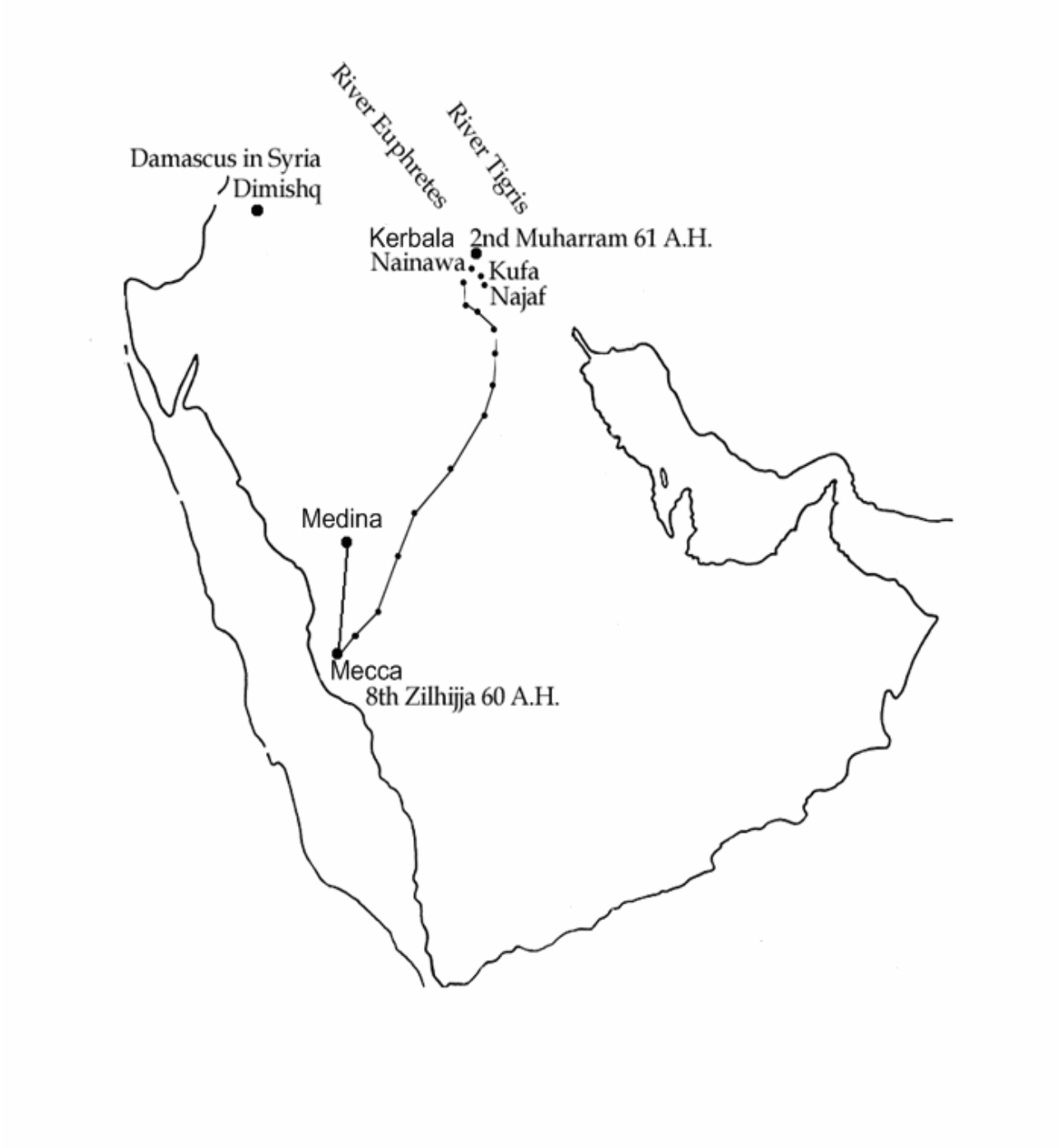
20.9 Route of Imam Hussein (a)



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20.10 At Kerbala

2 – 9 Muharram 61 AH

Muharram date	Event
2nd	+ arrives at Kerbala + camp positioned by Hurr at Alqama
3rd	+ Umar Saad arrives with army unit
	+ More army units arrive
7th	+ Ubaydallah ordered to cut off water supply
	+ Shimr Ziljawshan arrives
9th	+ assault starts; postponed + Imam talks to his group + Both sides prepare for the day ahead

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20.11 Imam's Group: Why So Few?

1) Persecution of followers at Kufa and nearly places

2) Sudden arrival at Kerbala

3) Road block's to Kerbala

4) Imam's followers free to leave

20.12 Talks At Kerbala

1) Imam – Qurra – Umar Saad

2) Imam – Umar Saad

3) 9 Muharram: Imam to his group

4) 10 Muharram: Imam to Yazeed's army Kufian's to Yazeed's army

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20.13 Ashura Day

FRIDAY 10 MUHARRAM 61 AH

(FRIDAY 10 OCTOBER 680 AD)

Dawn	+ Fajr prayers led by Imam
Early morning	+ Imam's speech to Yazeed's army + Kufian's speech to Yazeed's army + Hurr, others change sides + Umar Saad shoots first arrow + Battle begins + Shaheeds: 1 to 12
Late morning	+ First general attack + Shaheeds: 13 to 62 + Imam's camp attacked + Shaheeds: 63 and 64
After noon	+ Prayer's time, battle not suspended Imam shielded during prayers + Shaheeds: 65 to 82 + Imam's family Shaheeds: 93 to 111
Early evening	+ heads cut off from bodies + Imam's camp looted, set on fire

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20.14 Shaheeds On Ashura Day

	Name	Origin	Description
1.	Abdullah Umayr Kalbi	Kufa	
2.	Hurr Yazeed Riyahi	Kufa	Commander of Yazeed's Army
3.	Muslim Awsaja Asadi	Kufa	Worked with Muslim Aqeel, expert horseman
4.	Buryar Hadayrr Hamdani	Kufa	Qur'an teacher
5.	Muhnij Sahm	Medina	Imam's household
6.	Umar Khalid	Kufa	Joined Imam at Udhayb-ul-Hujarat
7.	Saad Umar Khalid	Kufa	Joined Imam at Udhayb-ul-Hujarat
8.	Mujammi Abdullah	Kufa	Joined Imam at Udhayb-ul-Hujarat
9.	Aidh Mujammi Abdullah	Kufa	Joined Imam at Udhayb-ul-Hujarat
10.	Jabir Harith Salmani	Kufa	Joined Imam at Udhayb-ul-Hujarat
11.	Jundub Hujr Hindi	Kufa	Was at Siffin, joined Imam at Sharaf
12.	Yazeed Ziyad Kindi	Kufa	Expert archer, joined Imam at Sharaf
13.	Harith Banham	Medina	
14.	Shabib Abdullah Nashali	Medina	Was at Siffin, Camel, Nahrawan
15.	Qarib Abdullah	Medina	
16.	Nasr Nayzar	Medina	
17.	Janada Kab Ansari	Medina	
18.	Abd Rahman Abd Raab	Mecca	
19.	Jabir Hajjad Tayami	Kufa	
20.	Jabbla Ali Shaybani	Kufa	
21.	Zarghama Malik Taghlabi	Kufa	

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22.	Harith Imru Qays	Kufa	Yazeed's Army ----- changed sides
23.	Juwayn Malik Qays	Kufa	Yazeed's Army ----- changed sides
24.	Halas Amr Azdi	Kufa	Yazeed's Army ----- changed sides
25.	Numan Amr Azdi	Kufa	Yazeed's Army ----- changed sides
26.	Zuhayr Salim Amr Azdi	Kufa	Yazeed's Army ----- changed sides
27.	Hubab Amir Kab	Kufa	
28.	Masud Hajjad Taymi	Kufa	Yazeed's Army ----- changed sides
29.	Abd Rahman Masud	Kufa	Yazeed's Army ----- changed sides
30.	Abdulullah Bishr Kathami	Kufa	Yazeed's Army ----- changed sides
31.	Amr Zabia Qays	Kufa	Yazeed's Army ----- changed sides
32.	Qasim Habib Abi Bishr	Kufa	Yazeed's Army ----- changed sides
33.	Abdullah Yazeed Nubyat	Basra	Joined Imam at Mecca
34.	Ubaydallah Yazeed Nubyat	Basra	Joined Imam at Mecca
35.	Adham Umayya	Basra	Joined Imam at Mecca
36.	Sayf Malik Abdi	Basra	Joined Imam at Mecca
37.	Amir Muslim Abdi Basri	Basra	Joined Imam at Mecca
38.	Salim	Basra	Joined Imam at Mecca
39.	Salim	Mecca	Imam's household
40.	Abd Muhajir Juhani	Kufa	
41.	Uqba Salat Juhani	Kufa	
42.	Mujammi Ziyad Amr Juhani	Kufa	
43.	Qasit Zuhayr Harith	Kufa	
44.	Musqit Zujayr Harith	Kufa	
45.	Kardus Zuhayr Harith	Kufa	
46.	Umayya Saas Zayd Tai		Was at Siffin
47.	Zahir Amr Kindi	Mecca	Was at Khyber
48.	Suwar Abi Umayr Nahm		
49.	Shabib Abdullah	Kufa	Was at Camel, Siffin, Nahrawan
50.	Abd R ahman Abdullah	Kufa	
51.	Ammar Abi Salama		Was at Camel, Siffin, Nahrawan
52.	Ammar Hassan Tai	Mecca	

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53.	Kinanana Atiq Taghlabi	Kufa	Noted for His Bravery
54.	Muslim Qasir Azdi	Kufa	Was at Camel, crippled
55.	Naim Ajlan Ansari	Kufa	
56.	Habsha Qays Nahmi	Kufa	
57.	Hajjaj Ziyad Taymi	Basra	
58.	Habab Harith		
59.	Hanzala Umar Shaybani		
60.	Zuhayr Busr Khathami		
61.	Imran Kab Ashjai		
62.	Mani Ziyad		
63.	Bakr Hayy Taymi	Kufa	Yazeed's Army, changed sides
64.	Amr Janada Kab	Kufa	10 years old
65.	Habeeb Madhahir	Kufa	Commander of Imam's unit
66.	Abu Thumana Saidi	Kufa	Expert Horseman
67.	Said Abdullah Hanafi	Kufa	Shielding Imam in prayers
68.	Zuhayr Qayn	Kufa	Commander of Imam's unit, Shielding Imam in prayers, joined Imam at Zarud.
69.	Salman Muzarib Qays	Kufa	Cousin of Zuhayr Qayn
70.	Amr Quraza Kab Ansari		
71.	Nafi Hilal Jamali		Was at Camel, Siffin, Nahrawan
72.	Shawdhab Abdullah	Kufa	Joined Imam at Mecca
73.	Abis Abi Shabib	Kufa	Muslim bin Aqeel's messenger to Imam
74.	Abdullah Urwa		
75.	Abd Rahman Urwa		
76.	Hanzala Asad Shaybani	Kufa	

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77.	Saif Harith Sari		
78.	Malik Abd Sari		
79.	John	Medina	Abyssinian, from Imam's household
80.	----------	Medina	Turkish, from Imam's household
81.	Anas Harith Asadi	Medina	
82.	Hajjad Masruq Jufi	Kufa	Joined Imam at Mecca
83.	Ziyad Arib Hamdani		Noted for his bravery
84.	Salim Amr Abdullah	Kufa	
85.	Saad Harith	Medina	
86.	Umar Jundab Hadrami	Kufa	
87.	Qanab Amr Numari	Basra	
88.	Yazeed Thubayt Abdi	Basra	Joined Imam at Mecca
89.	Yazeed Mughfil		Was at Siffin
90.	Rafi Abdullah		
91.	Bishr Amr Hadrami	Kufa	
92.	Suwayd Abi Mata		
93.	Ali Akber Hussein		Imam Hussein's son
94.	Abdullah Muslim Aqeel		Imam's cousin; Aqeel's Family
95.	Mohamed Muslim Aqeel		Imam's cousin; Aqeel's family
96.	Ja'far Aqeel		Imam's cousin; Aqeel's family
97.	Abd Rahman Aqeel		Imam's cousin; Aqeel's family
98.	Abdullah Aqeel		Imam's cousin; Aqeel's family
99.	Mohamed Said Aqeel		Imam's cousin; Aqeel's family
100.	Awn Abdullah Ja'far		Imam's Nephew, Bibi Zainab's son
101.	Muhammad Abdullah Ja'far		Imam's nephew, Bibi Zainab's son
102.	Qasim Hassan		Imam's nephew, Imam Hassan's (as) son

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103. Abu Bakr Hassan	Imam's nephew, Imam Hassan's (as) son
104. Abdullah Hassan	Imam's nephew, Imam Hassan's (as) son
105. Othman Ali	Imam's step brother, son of Fatimah Hizam (U. Baneen)
106. Ja'far Ali	Imam's step brother, son of Fatimah Hizam (U. Baneen)
107. Abdullah Ali	Imam's step brother, son of Fatimah Hizam (U. Baneen)
108. Abbas Ali	Imam's step brother, son of Fatimah Hizam (U. Baneen) Flag Bearer
109. Mohamed Ali	Imam's step brother
110. Ali Asghar Hussein	Imam's six month old son
111. Imam Hussein Ali (a)	

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20.15 Worksheet: Understanding Kerbala

Choose the correct answer:

1. The major opponent of Our Hashimi Prophet (s) at his time was:
   a. Ziyad

   b. Shimr

   c. Abu Sufiyan

   d. Saddam Hussein

2. The rightful successor of Prophet Mohammad(s) was:
   a. Imam Hussein (a)

   b. Imam Ali (a)

   c. Umar

   d. Abu Bakr

3. The three people after Prophet Muhammad(s) who became) Khalifa against the will of our Prophet (s) were:

   a. Muawiyah, Ziyad, Yazeed

   b. Shimr, Hurmula, Yazeed

   c. Abu Bakr, Umar, Othman

   d. Ubaydallah, Yazeed, Ziyad

4. The 2 people Umar appointed as governor of Syria were:

   a. Yazeed then his brother Muawiyah

   b. Abu Bakr then Othman

   c. Ubaydallah then Abu Bakr

   d. None of the above

5. The conditions under which Imam Ali (a) agreed to become) Khalifa were:

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a. He wanted to rule in the Islamic way

b. He wanted to rule over only one country

c. He wanted all governors to swear loyalty

d. Both a and c

Short Answer Questions:

6. Why do you think Imam Ali (a) had refused Caliphate after Umar's death?

7. How long was Imam Ali (a) Khalifa? Who was the next Khalifa?

8. What were the problems caused by Muawiyah and Ziyad?

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9. Why do you think Imam Hassan (a) decided to have a Peace Treaty? What was included in the Treaty?

10. Muawiyah broke the Treaty and had Imam Hassan (a) poisoned. Imam Hussein (a) respected the Treaty of his brother until the contract ended. When did Imam Hussein (a) stand up against the Ummayads? What do you think would have happened if he had not?

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Chapter 21: Habeeb bin Mudhahir

The people in Kufa liked Imam Ali [a] because he was just and merciful. They also knew of al-Hussein's [a] behavior and kind treatment towards his Muslim brothers. Therefore, they sent many letters to him in Mecca, saying:

Come to us! You are our leader only!

Imam Hussein [a] had already decided to revolt against Yazeed bin Muawiyah. He accepted the invitations of the Kufis, and with his family and supporters, he left for Kufa.

Meanwhile, Ubaydallah bin Ziyad had sent a military division of one thousand horsemen to hinder Imam Hussein's [a] caravan. Umar bin Saad was appointed leader of the division. He sent a man called Qurra bin Qais to Imam Hussein [a] to ask him why he had come to Kufa.

When Qurra went to Imam Hussein [a], the Imam asked Habeeb bin Mudhahir about him:

Do you know him?

Habeeb who was Imam Hussein's [a] loyal friend answered:

Yes, this is Qurra bin Qais. I know his good opinion. I don't think he'll fight you.

Qurra came and greeted the Imam. He told him about Umar bin Saad's message. The Imam said:

The people of Kufa have asked me to come. If they hate me, I'll leave them.

Qurra bin Qais kept silent. He wanted to go back to Umar bin Saad. So Habeeb said to him:

Qurra, woe unto you! Don't go back to the unjust people! Support Imam Hussein!

Qurra said:

I'll tell Umar about Imam Hussein's answer. Then I'll consider your request.

****

Due to the hostile atmosphere of Kufa, Imam Hussein[a] decided to change his destination. He continued north until Hur's army (on Ubaydallah's order) stopped him at Kerbala. Imam Hussein[a] decided this was his destination point and camped here.

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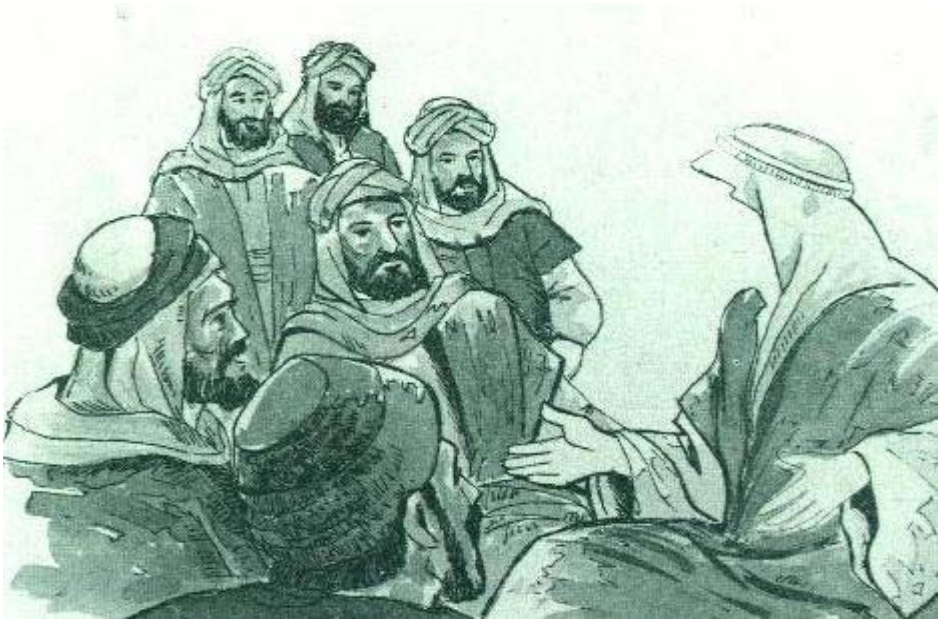
The desert was very vast. The sky was full of stars. From Imam Hussein's [a] camp, an old man aged seventy-five left his tent, jumped on his horse and rode away. He intended to get to Mudharib (Bani Assad's tribe) near the Euphrates. When he got there, some men of the tribe were sitting in a big tent and chatting. The old man greeted them. They stood up for him. He looked dignified, but they did not know him. The old man sat down. He had a beard as white as cotton. The men began looking at his calm expression. The old man then introduced himself:



I'm Habeeb bin Mudhahir. I belong to Bani Assad's tribe.

One of the men in the group was very old. He was acquainted with ancestry. So, he knew Habeeb and said:

Habeeb is telling you the truth.

Then he added:

He's bin Riaab bin al-Ashtar bin Fakas bin Tareef bin Qais bin al-Harith bin Thalaba bin Doodad bin Assad.

Another man added:

This is the companion of Allah's Apostle. He has lived in Kufa since Imam Ali's Caliphate. He stood by him at the Battle of Jamal, the Battle of Siffeen, and the Battle of Nahrawan.

One of the men asked Habeeb:

Bani Assad's Sheikh, what have you brought?

Habeeb quietly answered:

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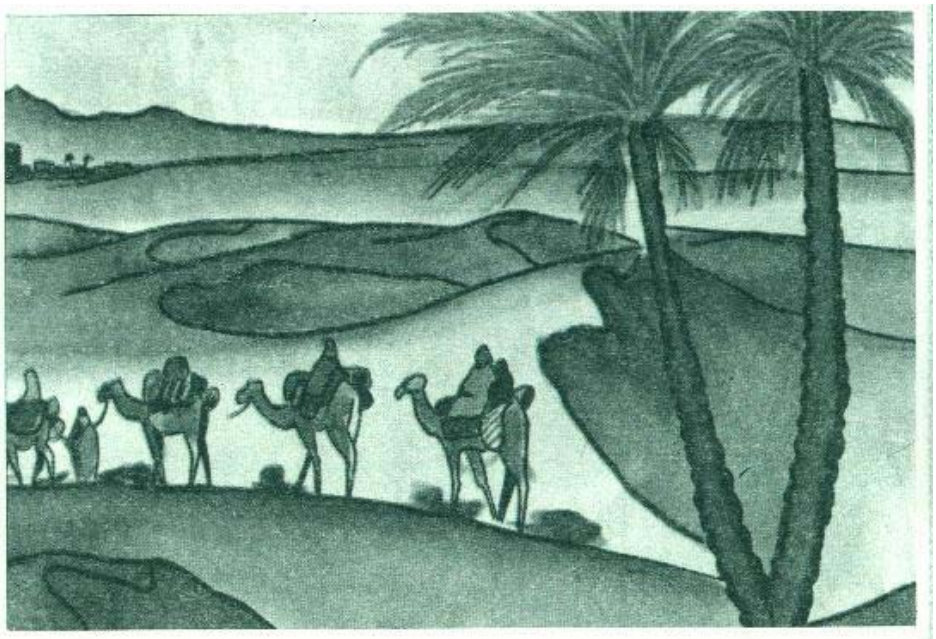
I've brought you good no leader has brought to his people. Al-Hussein, Ali and Fatimah's son is here. A group of the believers has accompanied him. His enemies have surrounded him. They want to kill him. So, I've come to you. I ask you to defend him against his enemies to save the dignity of Allah's Apostle. By Allah! If you support him, Allah will give you honor in here and hereafter.

One of the men stood up. His name was Abdullah bin Bashher al-Assadi. He said:

May Allah thank you for your effort; you've brought us a good deed. I'm the first to defend al-Hussein against his enemies.



The number of volunteers became ninety fighters. With Habeeb they headed for Kerbala, where Imam Hussein [a] had camped.

One of the Bani Assad's was a traitor. He took advantage of the darkness and hurried to tell Umar bin Saad about Habeeb and his friends. Umar bin Saad sent a division of five hundred horsemen headed by Al-Azraq. A fight took place between Al-Azraq's men and the Bani Assad. Some men of Bani Assad got killed and some got wounded.

The volunteers of Bani Assad knew that there was a big army before them. And there were big supplies behind the army. For this reason, they decided to go back.

Habeeb came back to Imam Hussein [a] by himself. He was sad. He told Imam Hussein [a] about Bani Assad's attitude. Imam Hussein [s] said:

There's neither might nor power but with Allah!

****

On Muharram 9th, 61 A.H. Umar bin Saad started his attack at night. Imam Hussein [a] ordered his brother Al-Abbas [a] to talk to them. Al-Abbas [a], Habeeb bin Mudhahir, and twenty

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persons jumped on their horses and rode away. Al-Abbas [a] asked the enemies about their aim. They said:

Obey Ubaydallah bin Ziyad, otherwise we'll attack you!

Al-Abbas [a] went back to Imam Hussein [a] to convey this message. Habeeb stayed behind and began advising the enemy army:

By Allah, tomorrow, Allah will regard you as bad people! How will you meet Him while you are going to kill Imam Hussein and his family? Don't you know that they're the Prophet's grandsons? Don't you know that they pray to Allah after midnight and remember Him very much?

An enemy person called Uzrah said:

Habeeb, you're praising yourself!

Zuhair answered:

Allah has praised and guided him. Uzrah I advise you to fear Allah!

Meanwhile, Imam Hussein[a] asked Al- Abbas [a] to request for a night for prayers. The enemy granted the request.

****

That night, Imam went to all the tents, including the tent of his sister Zainab. Hilal stood by the tent waiting for him and heard Zainab saying to her brother:

Are you certain of your companion's intentions?

The Imam said:

By Allah, I've tried them. They are brave. They are ready to die for me.

When Hilal heard Zainab’s words, he wept and went to Habeeb's tent to tell him and said:

We'd better go to her to relieve her worry.

Habeeb stood, left his tent, and said loudly:

Good friends! Let us go to Zainab’s tent to relieve her worry.

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The men took their swords and went to Zainab's tent. They said to her:

By Allah, we're ready to sacrifice our lives for you!

Zainab said:

Good companions, defend the grandsons of Allah's Apostle against their enemies.

Overcome by emotion Habeeb and his friends wept.

In the morning, Muharram 10th, Imam Hussein [a] and his companions said their prayers.

Imam Hussein [a] prepared his companions for the battle. He divided them into three small groups: Zuhair bin al-Qain headed the right wing. Habeeb bin Mudhahir headed the left wing, and Al-Abbas [a], the Imam's brother, headed the core.

The fights went on till noon. Imam Hussein [a] asked Yazeed's Army to stop fighting to say their prayers. Hussein bin Numair said to Imam Hussein [a]:

Hussein, Allah won't accept your prayers!

Habeeb bin Mudhahir said stormily:

Donkey! Will Allah accept your prayers, and not accept the prayers of the Prophet's grandson?

Hussein bin Numair was full of spite. He whipped his horse and attacked Habeeb. Habeeb faced him and hit his horse on the face and Hussein bin Numair fell over the ground. Many fighters rushed to save him. Habeeb clashed and fought them bravely. In spite of his old age, Habeeb could kill over sixty fighters. Eventually, a fighter managed to throw a spear at Habeeb. It struck Habeeb and he fell over the ground and became a martyr.

****

Today Muslims all over the world go to Kerbala to visit Imam Hussein [a]. In the distance, they can see a high gold dome and high minarets.

When a Muslim enters the holy shrine full of perfume, he will find a tomb near Imam Hussein's [a] tomb. That tomb belongs to Habeeb bin Mudhahir, Bani Assad's leader, and the master of the loyal. What an honor for the loyal friend of Imam Hussein [a].

The visitor to Imam Hussein [a] must greet his companion and say:

Peace be upon Habeeb bin Mudhahir al-Assadi.

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21.1 Worksheet: Habeeb bin Mudhahir

1. Habeeb tried to convince _____ bin _____ (messenger of Umar bin Saad at Kufa) to join Imam Hussein [a] and thus stay on the right path.

2. Habeeb went to the tribe of Bani Assad to tell them of Imam Hussein [a] and enlist their _____.

3. When _____ Muharram arrived and Al-Abbas [a] went to give Al-Hussein [a] the enemy's message, Habeeb tried to show the enemy the grandeur of _____. He tried to convince the enemy to open their eyes and recognize the truth.

4. What happened when Bibi Zainab questioned the sincerity of the companions of Hussein [a]?

5. How did Habeeb get martyred and where is his tomb now?

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Chapter 22: The Betrayal in Kufa

Pin-drop silence prevailed in the mosque at Kufa where a large congregation had gathered to offer evening prayers. Outside the mosque the town crier was reading out the proclamation:

"Be it known to the people of Kufa that Ubaydallah, son of Ziyad, is now governor of Kufa under the orders of the Khalifa. He has noted that the people of Kufa have extended their welcome to Muslim bin Aqeel, who has come from Medina as an emissary of Hussein bin Ali [a], who declined allegiance to the Khalifa. It is hereby proclaimed for the information of all the citizens of Kufa that any person found associating with Muslim bin Aqeel, will be considered a rebel against the Khalifa; and by way of punishment, he will be hanged, drawn and quartered. His entire family will be put to the sword and his property confiscated. In case of those who have hitherto extended their welcome to him, if they now repent and desist from doing so, amnesty will be given."

Holding their breath every one listened to the proclamation and exchanged glances. The announcement was about Muslim, who was to lead the upcoming prayers, and as it ended and the call for prayers was given, Muslim silently arose to fulfill his duty to lead the prayers.

When Muslim completed the prayers and turned back, he found the mosque empty, except for one person, Hani Ibn Urwah at whose house Muslim was staying as a guest. No words were needed to tell Muslim why the people of Kufa had deserted him. The people of Kufa, who had so persistently asked Hussein [a] to come to Kufa and take up the responsibilities of their spiritual growth, had now become scared.

Muslim's face was full of anguish. He was not dismayed at the fate that awaited him, because a fighting death was the heritage of his family. He was only disturbed at the thought that with confidence in these people's sincerity, he had written to his cousin Hussein [a], to come over to Kufa. How he wished he had not been hasty about judging these people.

There was but one man with him who could be relied upon. If he could only send a message to Hussein [a] through Hani Ibn Urwah about the treachery of the people of Kufa!

With these thoughts Muslim turned towards Hani. Before he could give expression to his thoughts, Hani Ibn Urwah anticipated his words. In low whispers he said: "Muslim, my respected guest, I know what is uppermost in your mind. If God enables me to leave this cursed town in time, I shall rush to warn our master and Imam to turn back. There is hardly time to be lost and so I bid you farewell. May Almighty God protect you and your innocent sons."

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Hani Ibn Urwah rushed out of the Mosque. Before leaving Kufa he wanted that Muslim's sons at least be warned to get out of the house where they were no longer safe.

On reaching his house, Hani asked his wife to whisk the children out of the house by the back door for their safety. He asked his servant to harness his horse as quickly as he could. The young sons of Muslim had just left the house to face the world in a strange and unfriendly city, when armed troopers sent by Ubaydallah surrounded it. Hani realized that he would not be able to carry the message of Muslim to Hussein [a]. He unsheathed his sword with the intention of putting up the best fight he could. The odds against him were too heavy. He was soon overpowered and chained and marched off to the court of the Governor.

* * * *

Muslim was confident of Hani's sincerity but knew there was every possibility of him being captured before he could leave town. So he decided to find another person whom he could trust to carry the message to the Imam. Kneeling down in prayer he muttered: "Merciful Allah, spare me for a while so that I can send the warning to my Imam."

He came out of the mosque slowly and he saw groups of people engaged in animated conversation. On seeing him coming out they scattered and walked away as if they had never known him. Muslim realized that they were mortally afraid of the consequences they would face if they stood by him. He realized how difficult it was for him to find a single person who could fulfill his purpose.

With a heavy heart Muslim now trudged the narrow by-lanes of Kufa. It was starting to get dark. Covering his head to avoid identification, Muslim walked on and on, almost aimlessly ambling, thinking of how to find someone who could carry his message to Hussein [a].

The only sounds to be heard were Muslim's echoing footsteps and the horses' hoofs as the soldiers patrolled the streets and searched for him. Soon darkness descended on the whole town. Due to the curfew imposed by the Governor, not a soul ventured out. It became evident to Muslim that, if he walked on there was every possibility of his being arrested by the patrolmen and his last hope of finding a messenger would vanish. The events of the day had made him tired in body and soul.

He went and sat on the doorstep of a house, hesitating whether to knock at the door and ask for water. Whilst he was still wavering, he heard the opening of the door against which he was leaning. An old lady stood there with a flickering candle in her hands. From her enquiring eyes he could understand that she was wondering why he was seated there. Muslim turned to her and requested a glass of water. She brought it for him. Muslim drank the water, thanked the lady profusely and sat down again on the doorstep. The old lady looked at him for a while and then asked: "My son, why do you not return to your house? Do you realize how your wife and

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children must be worrying about you?" A lump came into Muslim's throat with the recollection of his family and home. Controlling his emotions and checking the tears that gushed from his eyes he said: "Good lady my house is in a distant land. My wife and young daughters are at home and my sons are in Kufa but perhaps they will wait for me for ever." After a brief pause he added: "In this unfriendly town I have no home and nobody to whom I can turn for shelter."

These words of despondency moved the lady. Sympathetically she said: "From where do you come and why are you here?"

Muslim murmured in reply: "I am from the city of the Prophet. I came on the invitation of the people of Kufa. "

The old lady Taha, bent down on her knees and said: "My God, you are Muslim, the emissary of my Imam, my beloved Hussein [a]. Ubaydallah's soldiers hunt you. How did I not recognize you at the first glance when your words, your accent, your demeanor, all had the stamp of people of the Prophet's House?" Sobbing bitterly and overcome by repentance she invited him in.

Taha asked Muslim to remain in the attic of the house. Before retiring into the attic, Muslim told Taha about his desire to send a message to the Imam not to come to Kufa in view of what had transpired. She assured him that when her son, who was in the Government armed forces, returned she would take him in her confidence and enlist his support in finding some reliable person for this mission.

Hardly a few hours had passed when Taha's son returned home. The old woman told him everything. The cunning son of Taha was inwardly elated at the thought that he would be able to collect the prize placed on Muslim's head. He quickly invented an excuse for going out, without arousing the suspicions of his noble mother. He told her that Hani Ibn Urwah, at whose house Muslim and his two sons had been staying, had been beheaded and as the two young boys were roaming the streets of Kufa; he thought it his duty to search for them and bring them home so that the father and sons could be reunited. He added that he would also see one of his trusted friends to convey Muslim's message to the Imam.

He then hastened to Ubaydallah who was overjoyed at the news brought to him. Ubaydallah immediately ordered for Muslim's arrest.

Accompanied by mounted soldiers, the traitor returned to his house. Muslim was at that time engaged in prayers. When he heard the beating of several horses' hoofs on the paved roads, he understood that the soldiers had come for his arrest. He snatched his sword and started to rush out. Taha stood at the threshold of her house flabbergasted to see that her son had brought the soldiers for the arrest of her honorable guest.

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Muslim gently pushed aside Taha from the threshold and walked out with the sword in his hand. The soldiers were surprised to see Muslim emerging from the door like an enraged lion. The lane was so narrow that two horses could not come up abreast. This gave Muslim the best opportunity for single combat. Though he was on foot and the soldier opposite to him was mounted, he possessed the prowess that was the heritage of Ali's [a] family. One after the other the soldiers tasted the sword of this warrior and fell down from their horses.

The leader of the band of soldiers, who had discreetly kept himself behind his men, sent word for more men. Though more and more soldiers were pouring in, the topography of the scene of this street battle was such that they could not attack as a whole. Hours passed but still Muslim was fighting his defensive battle most courageously.

When Ubaydallah Ibn Ziyad's couriers informed him that Muslim was giving a fight the like of which had not been seen since the days of Ali [a], he got infuriated. He tauntingly asked his generals how many thousands of warriors they needed to capture one solitary person. One of them angrily retorted to him that he was forgetting that the person to be captured was not an ordinary home-keeping youth but a renowned warrior of the House of Ali [a]. He then added that if Ubaydallah had no confidence in the generals, he could *himself* demonstrate his skill with the sword by offering combat to Muslim. This suggestion scared the wits out of Ubaydallah. He, of all people, knew what it meant to cross swords with Ali's [a] nephew. Swallowing the taunt, he replied: "My good general, I fully know what it means to fight with a person so desperate who finds himself at bay. Instead of letting our men die by his sword in such large numbers, why cannot some one adopt some strategy to make him leave his vantage position so that it may be easier to attack him from all sides?"

The cowardly soldiers of Kufa consulted amongst themselves and decided to send soldiers to the top of the roof of an adjoining building to hurl stones, burning embers, arrows, and missiles at Muslim. It did not take them long to carry out their strategy. Muslim became so much wounded that he decided to give up his vantage position. He charged on the soldiers in front of him and they fell back.

Once again hasty counsels were held among the captains of the army who realized Muslim could not be killed or captured without sacrificing the cream of the army. Some one suggested that, since Muslim was now moving forward, a trench could be dug on the road and camouflaged with straw.

This treacherous plan worked for them. While rushing on and wielding his sword dexterously, Muslim fell into the trench. Now those who had been avoiding coming near Muslim swooped down on him. With gushing blood Muslim could not regain his feet. He toppled over and lay unconscious in the trench. When Muslim regained consciousness, he found himself a captive.

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When Muslim was presented before Ubaydallah he stood erect with dignity. The Governor asked him whether he knew the fate that awaited him and his master Hussein Ibn Ali. With utter disdain Muslim boldly replied, "O mercenary of Yazeed, I do not care what you do to me, but I do not like to hear your cursed tongue mentioning Hussein's name."

Ubaydallah, wanting to create an impression of his magnanimity on the people gathered in his court, said to Muslim, "According to the age-old Arab custom I want you to mention your last desire before you are beheaded so that I may fulfill it."

Muslim immediately replied: "Ubaydallah, if you are true to your word, fulfill my last wish and send a message to my master Imam Hussein, to go back to Medina and abandon the idea of his visit to Kufa."

Ubaydallah had never expected this request from Muslim. He had thought that perhaps Muslim might request him to spare the lives of his two young sons when they were captured, as they were sure to be. He knew that he could not fulfill this wish of Muslim without causing the displeasure of Yazeed. So he beckoned to his executioners to take Muslim to the top of the Government House and execute him and immediately dismissed his court. Muslim's last thoughts were with his master, Hussein [a], whom he had loved and cherished more than anything in life. His only regret was that till the end he could not warn Hussein [a] against the treachery of the people of Kufa.

Ubaydallah ibn Ziyad's henchmen about to throw Muslim bin Aqeel from a tower in Kufa

Merciful God did not allow Muslim's last prayer to go in vain. One witness to the ghastly enactments of that day, who had some sparks of faith in him, went riding out of Kufa at the earliest opportunity. He reached the camp of Imam Hussein [a] a few days after Muslim's martyrdom. He conveyed the sad tidings to Hussein [a] who wept bitterly. He called the young daughter of Muslim, who was traveling with him, and told her that she should now regard *him* as her guardian. When the messenger asked him whether he was turning back and returning to Medina in view of what had happened to Muslim, he replied: "I am going forward to meet my destiny; to fulfill the purpose of my life. My death is beckoning to me and so there is no question of my retracing my steps."

An excerpt from *Tears and Tributes* by Zakir

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22.1 Worksheet: Muslin Bin Aqeel

1. Who was the person in the mosque of Kufa that stood behind Muslim?

    a. Ubaydallah bin Ziyad
    b. Zaid bin Harith
    c. Hani Ibn Urwah
    d. Taha

2. Why wasn't he successful in helping Muslim?

    a. The soldiers of Ubaydallah got to him before he could ride out to the Imam.
    b. His wife was not sure it was safe to leave the city like this.
    c. He was afraid of getting caught by Ubaydallah's men.
    d. He had saved Muslim's sons and he thought that was enough help for Muslim.

3. Why had the Kufis turned hostile towards Muslim?

    a. They were afraid of the consequences of supporting Muslim.
    b. They had not really wanted Imam Hussein [a] to come in the first place.
    c. They didn't believe Muslim represented Imam Hussein [a].
    d. None of the above.

4. The other person in Kufa, loyal to Imam Hussein [a] and Muslim was an old lady called _____.

5. Why was she not successful in helping Muslim?

    a. She trusted her son who actually betrayed her.
    b. Her son did not care for the Ahlul'Bait; he was greedy about the reward attached to Muslim's capture.
    c. She was too old to help Muslim.
    d. Both a) and b)

6. Why were so many soldiers of Ubaydallah needed to fight Muslim?

    a. Because not only was Muslim a brave fighter from Ali's [a] family he got the advantage of fighting one on one.
    b. Because all of Ubaydallah's soldiers did not know how to fight.
    c. Because Ubaydallah's soldiers were going easy on him since he was by himself.

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d. None of the above

7. What did the soldiers do to overcome Muslim?

a. They fought harder than ever before
b. They tried to get him out of his vantage position.
c. They got on the adjoining roofs and attacked Muslim from there.
d. Both b) and c)

8. What was Muslim's last wish?

a. It was to warn Imam Hussein [a] of the Kufi's change of heart
b. It was to spare the lives of his sons
c. It was to see his family one last time.
d. It was to ask someone to help his sons escape from Kufa.

9. Did Muslim's last wish get granted? If yes, then how ?

10. What was Imam Hussein's [a] reaction to the news he received?

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